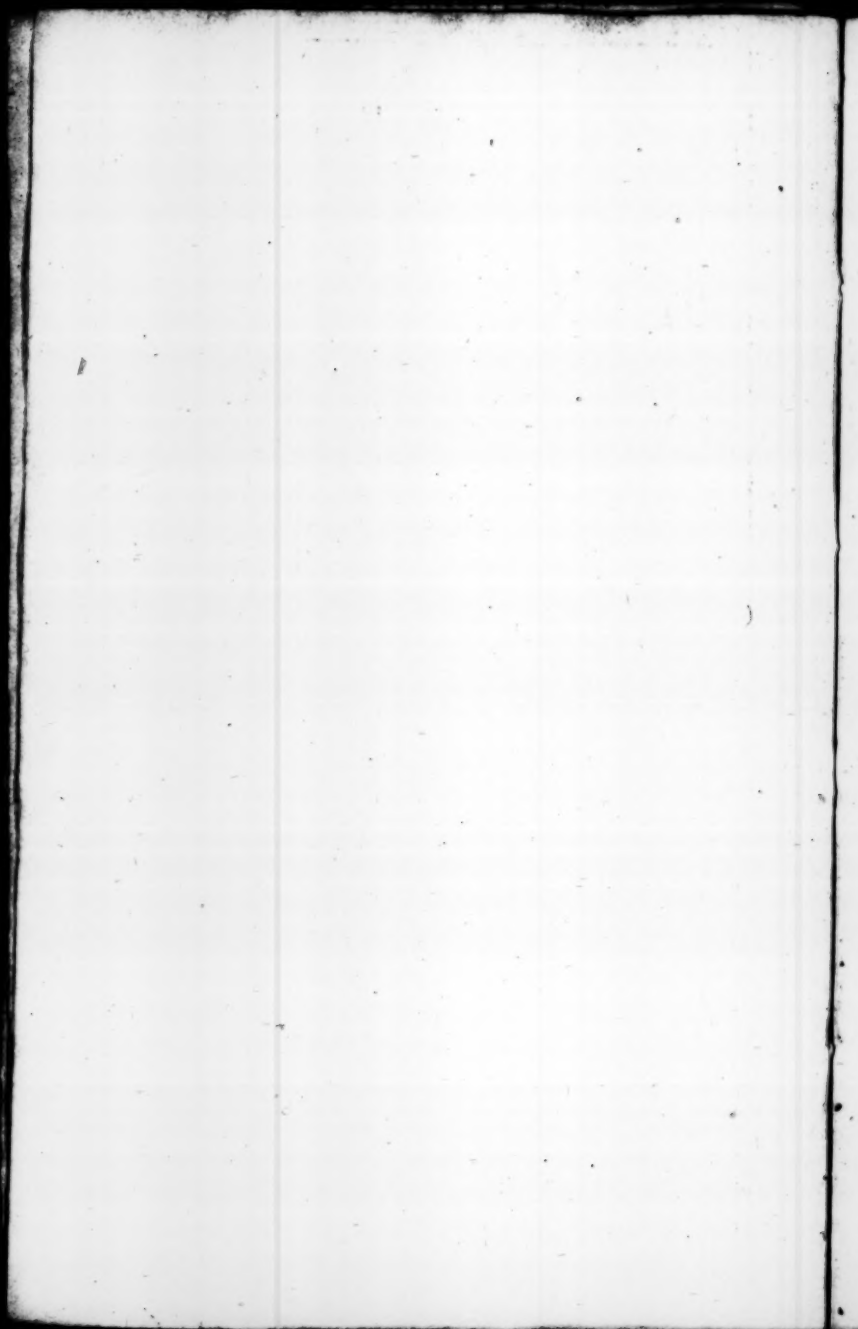


Flores Intellectuales:
THE
SECOND PART.
CONTAINING
Three Centuries
More,
{ *SELECT NOTIONS,*
Of { *SENTENCES,* and
{ *OBSERVATIONS.*

COLLECTED
Out of several *AUTHORS, &c.*

By *Matthew Barker* Minister of
the Gospel in *London.*

LONDON,
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the *Raven* in the *Poultry,* 1692.



T H E

Epistle to the Reader.

Reader,

I Here present thee with the remainder of what I could not well insert in my former Book; that it might not swell to a greater bulk and price than I intended. To put too many Flowers in a Nosegay makes it less handsom and handy. And though I had some reluctancy in my mind about my former Book, yet having sent that forth I more willingly send forth this after it, that the Flowers I had remaining might not lie by, and wither. It may be, they may be pleasing and profitable to some or other, as I hear the former have been. Though I know, it is not ordinary to send forth a Book into the World, made

The Epistle

up of Aphorisms, and Incoherent Sentences: Yet it is a way of writing that hath suited my Genius, and been of some use to my self, and, I think, the speediest and easiest way of communicating knowledge to others. For I have sometimes read many leaves in a great Folio, and have met scarce with any thing but a multitude of words that hath added nothing to my knowledge.

The Corn is but little compared with the husk and chaff, which we Thresh out that we may have bread to eat: I wish this little I have done may encourage others to follow in the same practice, both for their own and others benefit: And what our Chymical Doctors have done in Physick may be practised in Theology. A Man may walk in a large field, and yet but now and then

to the Reader.

then meet with a Flower that is worth gathering : And such are the writings of Many Men. And will require much more than the short time of Mans Life to Travel through one Quarter Part of them.

All that I find objected to my former Book is that I have not always quoted the Author to the Notions and Sentences I remarked. For which I made some defence in the Epistle. And may add, that several of them I gathered out of mine own mind and meditations. And others I had in my memory, but forgot the Authors where I found them. Tho' I think for the greatest part the Author is quoted both in that former Book, and in this also. And they are for the most part but short; but if short and sweet, may agree well to Flowers.

The Epistle

ers. *Though these are somewhat larger than the former, and therefore though this Book is near equal in in the Size, yet consists of much fewer Centuries. And some are of Ancient, some of Later Date. Some indeed have Objected that I have inserted much Greek and Latin which they do not understand. But is it not for the most part interpreted or explained? And quoting Authors, I have quoted them in their own Language: And what I have writ in this and the former Book is intended principally for Young Scholars. Tho' all that read may pick out something that may be of use.*

And we are now in that time of the Year when the Earth brings forth its Flowers. For lo the winter is past, the Flowers appear on the Earth, Cant. 2. 11.

to the Reader.

12. *But these Intellectual Flowers are as good for the Winter as Summer, and grow not out of the Earth, but out of the Mind, Memory, and Understanding; and are to be planted and rooted there; and may send forth a greater fragran- cy in the Soul, than sensitive Flow- ers do to the sense.*

And though I believe I have past by in my reading many things as remarkable as what I have inserted, yet I communicate these as readiest at hand, and I hope they may be accepted from one who is in the win- ter of his age.

*I am not likely to trouble the Press again, unless it be to take a Solemn Farwell of the World. And I am almost ashamed to tell my age to the World, and the time God hath allotted me to work, considering how
many*

The Epistle. &c.

many far Younger have outstripped me in performances and attainments.

But it may be a great comfort to faithful Ministers that tho' they must die yet their words and works do not die with them; The fruit of their words may abide on Earth, and the reward of their works will follow them to Heaven. AMEN.

And let the Reader remember that this Book is but something additional to the former and therefore is of the same Kind, and Form, and Title, and is nothing else but a Fasciculus Florum, or a Nosegay bound together of many Flowers, objected not to the Corporal, but the Intellectual Sence. And it begins at the Ninth Century, where the former ended. And so I end, wishing the Reader, Bene Valere and Bene Olere: Good Health, and a Good Smell.

Flores

The Ninth Century.

1. **W**HEN the Scholars of *Socrates* brought him rich Presents, one *Aeschines* being poor, having none to bring, came to *Socrates*, and said, *I give you my self*; to whom he replied, *Et te tibi meliorem reddam*; I will restore thee to thy self again better than I found thee. This will be much more true of those that give up themselves to God.

2. Some conceive by a passage in *Austins* Book, *de fuga in Persecutione*, that they then did celebrate the Lord's Supper every day in the week; for he saith, the Ministers ought to attend their Flocks, *Ob quotidianum Ministerium Corporis Domini*; For the daily Ministration of the Lord's Body.

3. The Sun always moveth in the *Ecliptick*
B Line.

Line, but the Planets are sometimes on this side, sometimes on that, yet when they are in the Ecliptick Line, they are nearest the Sun: So those that keep closest to the Line of Truth, are nearest to God: But many men, like the Planets, wander from it.

4. *Solon*, when he had made many wholesome Laws, was asked, whether his Laws were the best that could be made; he answered, they were the best that the People could bear: So that is the best Preaching that is best for the Auditors that hear.

5. The Moral Law is called the *Royal Law* by the Apostle, *Jam. 2. 8.* because it doth belong to all: As the King's High-way is for all to travel in.

6. *Ratio Legis est anima Legis*: The reason of the Law is the soul of the Law, as our *Lawyers* speak. So that the Law virtually ceaseth, when the reason of the Law ceaseth. And so it is with the Laws of God himself.

7. Mount *Sion* and Mount *Sinai*, are like the Mounts of *Ebal* and *Gerizim*; from the one proceeds the Blessing upon men, from the other the Curse. From the Gospel springs the Blessing, from the Law the Curse to the Transgressors of it.

8. The Tables wherein the Law was writ were so filled up with that writing, that there was no blank left to write any thing else, say the Jewish Rabins: So that nothing is by
men

men to be added to it, as nothing is to be diminished from it, *Deut. 12. 32.*

9. God buried the Body of *Moses*, that it might not be worshipt by the People, as many Learned men have said ; which condemneth the Popish Adoration of Reliques.

10. *Sisigambis* the Mother of *Darius* upon a mistake did prostrate her self before *Ephestion* instead of *Alexander*. But *Alexander* excused her, by telling her that *Ephestion* being his intimate Friend, he accounted him as himself ; *Amicus alter idem.*

11. It's said, *Judges 18. 20.* That the Danites set up *Jonathan* the Son of *Manasseh* for their Priest. It should be said, the Son of *Moses*, for so he was, and *Manasseh* was long after this. But he is called the Son of *Manasseh*, rather than *Moses*, because he maintained Idolatry among the Danites like to *Manasseh*. And therefore in the Hebrew Bible there is the Letter *Nun* set over the word *נשח* whereby it may be read *Manasseh*.

12. When *Licinius* the Heathen Emperor went into a certain Court, where stood the Image of *Bacchus* overshadow'd with a Vine, he being the God of Wine, he commanded one *Auxentius* a Christian, who waited on him, to cut down a branch of the Vine, and lay it at the feet of the Image in honour to the Idol, which he refusing to do, he discharged him

his Service; and, saith *Suidas* in his Life, *Nihil cunctatus, Zonam solvit, & recessit*; without delay he presently loosed his Girdle and went away: He chearfully quit his place to preserve his peace.

13. When *Alexander* besieged *Tyrus*, the *Tyrians*, to keep their God *Apollo* with them, fastned him with a Golden Chain to a Post. *Diod. Sic. l. I. c. I.* How much more should men seek by spiritual means and endeavours to preserve the true God with them?

14. Mount *Olivet* was so abused to Idolatry by the Jews, that it is call'd the Mount of Corruption, 2 King. 23. 13. And yet there was no place which Christ more used in his Devotions to God. So that the abusing of a place to Idolatry, makes not the use of it unlawful. As the consecrating meat to an Idol made it not unlawful to be sold and bought in the Market, and to be eaten in mens houses; *Relata extra usum non sunt relata*, is a true Rule in this case. Tho' there seems not to be the same reason for Ceremonies of mens devising, which are not necessary to God's Worship, as time and place are.

15. As the Beams of the Sun have an attractive vertue to draw up Vapours from the Earth to the upper Regions; so Emanations from God upon the Souls of men draw them up to himself; which *Dionysius* the *Areopagite* calls *ὁμοτιαν ἐνότητιον*, an Unifying power. *De Celest. Hierarch. c. I.*

16. God

16. God doth all things by his Essence immediately, and not by Faculties, as both Men and Angels do : As *Bernard* excellently expresseth it, *Lib. 5. de Consid. Amat ut Charitas, noscit ut Veritas, judicat ut Equitas, dominatur ut Majestas, operatur ut Virtus, tuetur ut Salus, revelat ut Lux, opitulatur ut Misericordia, docet ut Sapiencia, remunerat ut Justitia; implens omnia per Essentiam.* For God being a pure Act, he cannot act but by his Essence.

17. The Schoolmen speak of a twofold World, *Mundus Archetypus*, and *Mundus Ectypus*, or *Emanationis*. By the former they mean the *Idea* of the World, as in God's Eternal Mind, by the latter, the Visible World framed according to that *Idea*.

18. We find in the Hebrew Bible, *2 King. 2. 14.* the two particles אלהים added to the saying of *Elisha*, *Where is the Lord God of Elijah?* which some render *Even He*: Others take it for a name which *Elisha* gives to God, denoting his Essence and Being; He who is, or doth exist. And I find the Septuagint do not venture to translate it, but call it θεοῦ. *Theodoret* and some other Greek Versions instead of translating it write κρυπτός, which signifies Hidden, as if it was some hidden and unexpressible name of God.

19. God sometimes doth work without means, sometimes by weak means, and sometimes by contrary means. As when *Elisha* made

the Waters of *Jericho* sweet, and the Land fruitful, by putting Salt into the Spring; whereas Salt would rather make the Waters brackish, and the Land barren, 2 *King.* 2. But the Allegory of this is good. The Salt of true Grace put into the heart, the spring of Life, will make men fruitful in good works, and the streams of their actions sweet and pleasing to God.

20. The Soul of Man hath higher and lower Functions assigned to it of God. And when it attends only to the lower with neglect of the higher, this is its fall, and degeneracy. We know, though God is conversant in his Providence about the meanest things of this lower World, yet it doth not at all suspend those higher acts of his own Infinite Mind and Will within himself: So it ought to be in a proportion with the Soul of Man.

21. *Tempus non est inter privata bona*; Time is a good Common to all, the rich and the poor, the Peasant and the Prince, as Air, Water, and the Light of the Sun: So that things that are most necessary, are most common.

22. *Austin* tells the *Romans*, that there is mention made in their 12 Tables, of Corn sown in one Field, that was by Magick Art transported into the Field of another man; but, saith he, in our Religion, he that sows shall reap, and as men sow, so they shall reap. *De Civ. Dei*, l. 5. c. 19.

23. *Porphyrius*

23. *Porphyrius* speaks of a *bonus* and *malus Genius*, that attend all men in this World: And that the *bonus Genius* cannot enter into a man, but by driving out the *malus Genius*. So it is true in Christianity, that Grace enters the Soul by driving out of Sin.

24. Man's Soul is the off-spring of God, as the Apostle tells the Heathen, some of their own Poets had acknowledged, *Acts* 17. 28, 29. And therefore the Godhead is not like Silver and Gold, saith he, seeing the Soul that is his off-spring, and doth bear some resemblance of him, is of a more excellent nature than Silver and gold. It bears the Image of God's Ubiquity in the sudden motion of its thoughts through the Universe; of God's Liberty in its own Freedom, of God's Infinity in its boundless Appetite, of God's Eternity in its Immortality, of God's Providence in its careful provision for the things that concern mens well-being in the World, of God's acting and moving all matter, by its own acting and moving a material body.

25. There is a power in the Soul of acting beyond what it doth in the Body, being confin'd and straitned by it in its operations. As Light that would shine a great deal farther, was it not stopt and hindred by some opacous and dark Body, and made to reverberate into it self.

And, as one well saith, a slothful body is

like damp Powder, that will not take Fire, and hinders the vigour and activity of the Soul that dwells in it. For the Soul of Man is capable of great Enlargements by Study, Experience, and Education, and the Operations of the Spirit in this World; how much more may it be enlarged when separated from the Body?

26. As Rocks stand unmoved in the midst of all the fluctuations of Waters round about them; so doth Eternity in the midst of all the Revolutions of Time.

27. The Spirit of Man is the Candle of the Lord, saith *Solomon*, and it shines not only in a direct light to objects without, but in a reflex light upon its self, *into the innermost parts of the belly*, as he speaks, *Prov. 20. 27.* And it shines with refreshing light in some, and with scorching and tormenting light in others. It doth incircle it self within it self, and shines in its own face.

28. God doth in wisdom hide from the Righteous in a great measure the felicity and glory of Heaven, and from the Wicked the torments of Hell in this World: For else the transporting Joys of the one, and the despairing distracting Anguish of the other would hinder them from attending to the necessary Affairs of this Life.

29. We observe how the heat of a Fever doth sometimes send up such excess of spirits
into

into the Brain, that doth cloud mens Reason. So inordinate affection to earthly things doth darken mens Minds in the contemplation of heavenly things.

30. We all believe that the Devil's Power in the World is Limited by God, and he rageth against God for shortening his Chain. So Wicked men are in this like the Devil, to rage and fret when they are restrained from their Lusts.

31. In the future state the whole power of the Soul will run forth but in one way, which will much strengthen the Joys of the Blessed, and the Anguish of the Damned. It will then be perfect Heaven, or perfect Hell; whereas now the Soul is divided into many Channels, which doth allay both its Joys and Sorrows: But then the whole power of the Soul will be united to make its Joy or Sorrow perfect.

32. Many cannot believe the Resurrection, because they cannot see it possible how the several particles of the Body diffused and scattered through the Earth, Air or Water, can be brought together again to make the same Body; whereas if God doth raise up a Body out of any particle of the Body that is dead, it may be esteemed a Resurrection of the same Body. As a great stalk of Corn, or a great Tree is educed out of a small seed; and the Body of a Man is the same Body
that

that he had when a Child. And *Eve's* Body was taken out of *Adam's* side, though nothing was taken thence but a Rib. If any part of the Body of Man be made the *Stamen* and Foundation of the Body that is raised, it may be accounted the Resurrection of the same Body. *Beverly.*

33. Those that deny Invisible Beings may be confuted by daily Experience. The virtue of Wine, Drugs, and Minerals, is not from their Colour, Taste, or Quantity, but from a secret Spirit in them which is not seen to us: So much more all the motions and operations that are in the World proceed from an Invisible Cause which we see not.

34. When the Psalmist saith, *P.s. 110. 3. Thy People shall be willing in the day of thy Power*; we may read it from the Hebrew, they shall be *Free-will-offerings*; for so the word נדביות may be rendred here, as it is in many other places.

35. A true Pastor is to the Church, as the Pilot to the Vessel, as a Guide to the Traveller, as the Eye to the Body. As *Isidore Pelusiot* styles *Chrysostom* ὁ ἐκκλησιαστικὸς ὀφθαλμὸς, The Eye of the Church. And thou shalt be as Eyes to us, said *Moses* to *Jethro* his Father-in-law, to guide them through the Wilderness. But if the Eye be without sight, the blind lead the blind. As our Saviour styles the Scribes and Pharisees blind Guides, *Math. 23. 24.*

36. It's

36. It's a brave sight to see high performances attended with a lowly heart. As it's said of *Athanasius*, he was ὑψιλατὸς τοῖς ἔργοις, ταπεινὸς τῷ φρονήματι, high in works, but lowly in heart.

37. The Heathen had several ways of Divination. The one was *per Auspicia*, by looking at the Birds in their aspects, flight and motions. And therefore before the Armies joyned Battle, they would bring a Vulture into the Field, and observed, which of the Armies it looked most towards; and from thence conjectured where would be the most slain, for the Vulture delights to feed upon dead Carcasses.

38. The *Egyptians* were very ingenious in teaching by Hieroglyphics. I shall here take notice but of one or two. They represent good instructions by the Heavens pouring down dew upon the plants of the Earth. And such indeed are good instructions to the Souls of Men, especially the Divine Teachings of God. And Care and Circumspection in Mens affairs they represented by two heads, one looking within doors, and the other without, &c. To mind our affairs both at home and abroad.

39. God is as a perfect Circle deriving himself from himself unto himself. He communicates with himself, and from himself, and to himself, Infinitely and Eternally.
And

And in all beings there is some self-communication necessary to their existence. As in the body of Man, Each Part communicates with another for the preservation of the whole, and there is a communication betwixt Heaven and Earth for the preservation of the Universe. But especially Intelligent Beings, as Angels, and the Souls of Men, communicate with themselves in an higher manner. And God being an Infinite Understanding he communicates with himself in the highest way not comprehensible to us, whereby there is nothing in God reserved, from himself, tho' many things are hid from all his Creatures. And so in a degree it is with the Soul of Man; by the communication it hath with it self, it knows what is within it self, which no Man else doth know. As the Apostle speaks, 1 Cor. 2. 11. *No Man knows the things of Man but the Spirit of Man within him: So no Man knows the things of God but the Spirit of God.*

40. Ministers that converse daily in their Studies, Reading, Praying, and Preaching, with Divine things, and possess nothing of these in any experience within their own Souls, are like to Men that work in Mines, and dig up Gold and Silver, but possess nothing of it, but their day wages for their labour.

41. Some think that the good Angels,
will

will have an Addition to their Happiness according to the Ministry they have performed to the Heirs of Salvation, and the Evil Angels to their Misery, according to the Evil they have done to them, or attempted against them.

42. The Jews in their writings vilifie Christ, but magnifie *Moses*. As when *Maimonides* and their other *Rabbins* mention *Moses*, they add *Moses ille Magnus*, *Moses that Great Man*, but when they mention Christ, they call him in contempt, *Talui* : The hanged Christ. To which the Apostle may allude, 1. Cor 12. 3. *No Man that speaketh by the Spirit of the Lord calleth Jesus accursed*, as the Jews do to this day, because he was Hanged upon a Tree.

43. *Luna Plena Patitur Eclipsin*, is a rule in Astronomy. The Moon is never Eclipsed but when she is at the full. So God doth usually bring an Eclipse upon the Worlds glory when it is in greatest height and splendor.

44. *Divitia dantur bonis, ne putentur mala, malis, ne putentur bonæ*. Riches are sometimes given to good Men, lest they should be accounted as evil, and sometimes to bad Men, lest they be accounted as good things, good in themselves.

45. In the Wars betwixt Pompey and Caesar Cato said, *Quem Fugiam Video, quem sequar*

non

non video. So in many cases Men better see what they should not do, than what they should do. And in doubtful things it is better to suspend than to act.

46. The *French* have many excellent Proverbs in their language. I shall take notice only of one that now occurs to me in a *French* Author. *Nul grain Sans Paille.* No Corn without Chaff, no Good without mixture of Evil.

47. It is remarkable what is recorded in *Bales* Chronicle, that the same year that *Luther* began his Reformation, there was such a storm in *Rome* which beat the Keys out of *St. Peters* hand; and the Image of Christ out of his mothers lapp, P. 59.

48. *Omne desiderium ad superiora tendit*, is a true saying. The desire of all Creatures is to advance themselves upward, and not to degrade themselves into a lower state. And when the Souls of some Men debase themselves in the pursuit of Earthly things, yet it is under the notion of advancing into some higher state in the World.

49. The *Jews* did commonly make espousals before Marriage. To which the Apostle alludes, 2 Cor. II. 2. when he tells the *Corinthians*, He had espoused them to one Husband, that he might present them as a chaste Virgin to Christ. Virgins espoused were to remain chaste till presented at the Marriage-day. This

This the Apostle desires concerning the *Corinthians* whom he had espoused, that by keeping their Judgments and Affections chaste and pure, he might, as their Spiritual Father, present them as a chaste Virgin to Christ at his coming.

50. In Heaven every Saint will rejoyce in anothers happiness as his own. How great will that Joy be that is thus multiplied?

51. It is a wicked saying of *Celsus* in his Book against the Christian Religion, That those that embrace it, are the simpler, weaker sort of men, because such are most credulous, and apt to believe: And hence it is, saith he, that not many wise men are called, *1 Cor. 1. 26.*

52. That Soul that is not it self subject to God, cannot be able well to govern the Body. *A Lap. on Rom. 5. last.*

53. Our Chronicle reports of *Richard* the Third, that in the Battle at *Boswel*, when his Army was put to flight, he cryed out, *A Kingdom for an Horse. Skin for skin, and all a man hath will he give for his life.* How much more should men be concerned for the life of their Souls?

54. The Apostle tells us, *1 Pet. 2. 24.* That *Christ bore our sins in his own Body on the Tree*; where he calls Christ's Cross a Tree. As a Tree in the sin of the first *Adam* brought sin and death; so a Tree in the sufferings

ferings of the second *Adam* brought Righteousness and Life. What Tree this was, whether *Olive Tree*, *Palm Tree*, or *Apple Tree*, is a vain question; but only this I may say, that never did Tree bring forth such fruit.

55. The Latines have two words that signifie a Surety, *Vas*, and *Pras*. The former is a Surety for Appearance, the latter for Payment of a Debt. Christ is both these, he appears in Heaven for us, and hath paid our Debt upon Earth.

56. It may seem strange that one of *Lots* Daughters being with Child by her own Father should call the name of the Child *Moab*, which signifies in Hebrew, *From a Father*; and thereby perpetuates the memory of her sin in the name of her Son.

57. *Michal* scoffing at *David* dancing before the Ark, is not called the Wife of *David*, though she was so but the Daughter of *Saul*, 1 Sam. 6. 20. and 23. because she shewed so much of the spirit of her Father *Saul*, in his Enmity against *David*.

58. Though Original Sin is propagated from *Adam* to all Mankind, yet it works not alike in all, but according to mens several constitutions and temptations. In some it works more eminently in the Lusts of the Flesh, in some in the Lusts of the Eye, and in others in Pride of Life: And in some in all these, though not to the same degree.

59. *Greg.*

59. Greg. Nazianzen speaking of some Bishops in his time who pretended Succession to the Apostles, saith he, They succeed them indeed, *Ut Morbus sanitati, ut Tenebra Luci, ut tranquillitati Tempestas, ut dementia Prudentia, ut Socordia Solertia*: As a Disease succeeds Health, as Darkness succeeds Light, as a Tempest succeeds a Calm, as Dotage succeeds Wisdom, as Sloth succeeds Diligence : *Oratio de Laudibus Athanasii.*

60. David speaking of God's Covenant with him, 2 Sam. 23. 5. saith, *It is ordered in all things and sure*; sure, as to performance, but ordered as to the ministration of it. God promised to establish his Kingdom, but ordered many afflictions and difficulties in the way to it : So is the Covenant of Grace made with us in Christ sure, but made good to us in God's Order. It presents a Righteousness to justify us, but orders Faith to be the way of receiving it. It offers pardon of sin, but by Repentance; Salvation, but in the way of Holiness; Communion with God, but through the Mediator; it promiserh Perseverance, but in the use of Endeavours, &c. And as we would partake of the Blessings of the Covenant, we must take heed of perverting the Order of it.

61. Judicial Astrology made way to Idolatry. When the People were brought to
C believe

believe that the Sun, Moon and Stars had dominion over the Affairs of the World, they were more easily induced to worship them. And therefore the Council of *Bracara* did condemn it as unlawful in this Canon. *Si quis Animas & Corpora humana fatalibus Stellis credit astringi; Anathema sit.* Concil. Bracar. Can. 9.

62. It's said, *Psal. 12. ult. The wicked walk on every side when the vilest men are exalted.* They walk *in circuitu*, *In Circuitu*, in the whole latitude and circumference of sin, as the Hebrew word *פריב* imports.

63. *Cassinus* writing of the *Egyptian Hieroglyphicks*, tells us of a wheel they ordered in their Temples to represent the instability of all human affairs. And mentions the story of one *Solinus*, a Captain and prisoner in *France*; who looking out of his window, and observing the motion of a Chariot wheel, broke forth into laughing: And being asked the reason, he answered the motion of the Wheel put him in hope, that his Condition that was now so low, might be raised up on high, as the bottom of the Wheel was suddenly at the top. *Cassin. P. 202.*

64. God reproves an Idolatrous practice of the *Israelites* of putting the branch to the Nose, *Ezek. 8.* in imitation of the Heathen who consecrated certain Trees to their Gods.

Gods. As the Laurel to *Apollo*, the Pine Tree to *Pan*, the Myrtle to *Venus*, &c. and in honour to their God would Kiss the Branch, and put it to their nose, which the *Jews* did practise, especially at their Feast of Tabernacles, as *Josephus* takes notice of in his third Book of Antiquities.

65. It's great ingratitude for Men to turn their backs upon God, from whom they receive life and breath, and all things: As the Moon in the increase receiving its light from the Sun, hath its back towards the Sun.

66. In *Epirus* there is a Spring that doth quench a Torch that is put into it lighted, and will lighten that which is not lighted. So the consideration of the Love of Christ should kindle in our hearts the fire of Divine Love, and extinguish the fire of sinful Lusts.

67. When *Vespasian* went into *Egypt*, the *Egyptians* were afraid of his coming, but he bid them not fear, for he would be to them as another *Nilus* to cherish, and enrich their Country. A good Pattern for Princes.

68. *Solinus* writes of a certain River call'd *Himeraus*, whose Waters are sweet when they flow towards the South, but bitter when they flow towards the North. So the motions of the Soul are delightful and pleasant towards God, but it is an evil and bitter thing to depart from him; *Jer.* 2. 19.

69. Some Authors of great name, as *Pliny*, and *Josephus* mention a River call'd *Amnis Sabbaticus*, because it flows all the week, and rests upon the Sabbath, whereby, saith *Rabbi Elias*, the *Israelites* are still kept in *Gozan*, whither they were transplanted by the *Assyrian* Kings; for they can come from thence only upon the Sabbath day, when they account it unlawful to undertake to travel.

70. The *Athenians*, to shew their love to Mercy, built an Altar in their City, and call'd it *Ara Misericordia*, the Altar of Mercy. But afterwards received into their City that barbarous practice of the Heathen, of mens fighting upon a Stage, and killing one another in sport, which they call'd *Ludus Gladiatorius*. Whereupon one *Demonax* a Philosopher said to them, O ye *Athenians*, if ye will keep up these Games, throw down your Altar; pretending to Mercy, and yet delight in Cruelty. So many will pretend to Virtue, and profess Piety, and practise the contrary. But let men cast down the Profession of Religion, that will not uphold the practice.

71. It was the Custom of the *Lusitanians*, to sacrifice a man's Right hand to their Gods. To denote, that Religion consisted more in practice, than speculation. *Tantum scis quantum operaris*, is an Axiom in Religion. We know so much in Religion as we practise.

72. The *Ephesians* were so addicted to
Riot

Riot and Intemperance, that they banisht from among them one *Hermodorus*, because he read a Lecture of Temperance and Sobriety in the City, telling him that he must read such Lectures elsewhere, and not in *Ephesus*. So he that doth Evil hateth the Light, saith our Saviour, *John 3. 20.* And men love Darknes rather than Light, because their deeds are evil. The Light of good Doctrine, and good Example.

73. *Effrænis Oris veltigal calamitas.* Calamity is the Tribute of an unbridled Tongue, is a true saying. If the Tongue be a Tyrant under no Law, it will have Calamity paid for Tribute. But he that would see good days, let him refrain his Tongue from evil, saith the Apostle *Peter, 1 Pet. 3. 10.*

74. The Romans were wont at the Funeral of their Emperours to Erect a Funeral Pile in the form of a Pyramid, at the top of which they set an Eagle; which when the Pile began to burn should take its flight towards Heaven, to represent to the People the flight of the Emperour's Soul to Heaven. Which shew'd they had a Notion of the Souls Immortality, and of a state of blessedness in Heaven, as they had of a state of misery *apud Inferos*, in Hell.

75. *Ælian lib. 2. Cap. 29. de Animal.* tells us how an Eagle will kill a beast, that she may Prey upon his Flesh, she first getts up-

on his neck, and pecking his flesh with her bill she puts the beast in a rage, and makes him run here and there. And when she seeth him come to some steep place or precipice, she covers his eyes with both her wings, that not seeing his danger he may fall, and kill himself; and then she feeds upon his Flesh. Thus doth the God of this World blind the Eyes of Men, that not seeing their danger they may go on in sin to their own destruction, and so become his Prey.

76. Those that want outward beauty should endeavour to have it supply'd by a beautiful Soul. As *Sappho* speaks in *Ovid*.

*Si mihi difficilis Formam Natura negavit,
Ingenio formæ damna rependo meæ.*

Sith Nature outward Beauty hath deny'd,]
It is by Beauty of my Mind supply'd.]

77. *Pliny lib. 36. Cap. 17.* Makes mention of a precious Stone called *Scyrus*, which being whole will swim above water, but being broke, every part doth sink. So by concord a Church or commonwealth, may be preserved, which being broken and divided will sink and perish.

78. In a certain Academy called the Academy of *Prometheus* there was a custom of running races with Lamps in their hands;
and

and he whose Lamp went out lost the prize. So he that runs the Spiritual race, and would win the Heavenly prize must keep the Lamp of his grace, and profession shining and burning in his Heart and Life.

79. We read 2 Sam. 12. 30. That the Crown that was upon the head of the King of Ammon was set upon the head of David: And so we read that when the Christian Religion prevail'd in the World, Heathen Temples, as that of Serapis in Egypt were turned into Christian Oratories, and Judas Macabens used Apollonius Sword in War. So may Secular Learning out of Heathen Authors be sanctified, and introduced into the Service of the Christian Religion. 1 Mac. 3. 12.

80. I have read of Charles the Great, that he sealed his Laws and Edicts with the Hilt of his Sword; to shew that what he Enacted by his Authority, he would defend by his Power. If Princes had this regard to their Laws and Authority, will not the Great God have regard to his?

81. It's said of Moses, Act. 7. 22. that he was Learned in all the Wisdom of Egypt, which Diogenes Laert. Philo, Euseb. and others say was fourfold; Mathematical, Physical, Moral and Divine; under which is comprehended their Divine Hieroglyphicks, and Symbolical

cal Divinity, wherein that Nation excelled; and wherein *Moses* was instructed.

82. At *Athens* *Paul* found an Altar, with this Inscription, *To the unknown God*, *Act.* 17. v. 23. There are many Conjectures of Learned men of the reason of this Inscription. *Oecumenius* tells us of a great Plague at *Athens*, and they sacrificed to all their known Gods, and yet the Plague continued; whereupon they Erect an Altar to the unknown God, & thereupon the Plague ceased. And the Apostle takes advantage hence to instruct them about the True God whom they knew not, at least ignorantly worshipt; as he tells them, v. 23. Others think they had reference to Christ, whom, because of the Miracles wrought at his Death, they might suspect to be a God whom they did not know.

83. The Apostle in his Epistle to *Titus*, *Cap.* I. quotes a saying of an Heathen Poet against the *Cretians*, *Κρητες ἀει Λευσαι*, *Epimenides*. &c. *The Cretians are always Lyars*, &c. And *Chrysostom* in his third Sermon upon the Epistle of *Titus* thinks this might be one chief reason why the Poet calls them Lyars, because they set up the Sepulchre of *Jupiter*, and wrote upon it, *Ενθάδε καί τις ὁν Δία ἔτι μνησάσιν*. Here lies *Jupiter* whom men call a God; wherein they lie, saith the Poet, for *Jupiter* lives for ever; as the Poet *Callimachus*

machus speaks of him, *Σὺ δὲ ἔσῃς ἐν ᾧ εἶμι*,
Thou diest not, but livest for ever.

84. The *Jews*, believe that besides the written Law which God gave *Moses* upon the Mount; he made known to him some Secret things about the Law, which were not committed to writing, which are contained in their *Cabbala*. And to which *Picus Mirandula* thinks the Apostle alludes *Rom. 3.2*. When he saith of the *Jews*, *to them were committed the Oracles of God*. *Moses* committed them to the Seventy Elders, and by them the People came to know them. But now the *Jews* have got a *Cabbala* stuff with many superstitious conceits of the Names of God, whereby they say, Miracles may be wrought, and the Devils cast out. And that by the use of these Names, or some of them, Christ wrought his Miracles.

85. We read in some Ancient writers, of other Gospels besides the four Evangelist's; which *Luke* doth intimate in the beginning of his Gospel. One was *Evangelium Ebionitarum*, and another *Encratitarum*, which was made up into one Volume out of the four Evangelist's, and called *Diateffaron*. And another which was called *Evangelium Hebræorum*. Which *Jerom* had that respect unto, that he Translated it into Latin out of *Syriac*. And *Origen* refers often to the
Evangelium

Evangelium secundum Hebraeos, and quotes some passages out of it, as doth *Egesippus* also.

86. *Josephus* in his first Book of Antiquities mentions two Pillars set up by *Enoch* before the Flood; one of Brick, and the other of Stone, which he said remained in *Syria* unto his time; whereon was written a double destruction to come upon the World, the one by Water, and the other by Fire, which *Tertull.* doth judge credible, in his third Book *De Habitu Mulieb.* And *Enoch* is thought to provide against both, by setting his Inscription upon two such Pillars which might abide.

87. That passage we read of *Matth.* 27. 9, 10. *They took the thirty pieces of Silver, &c. and bought with it the Potters Field;* is said to be the Prophecy of *Jeremiah*, when as we find it in the Prophecy of *Zechariah*, cap. 11. 13. is thought by some to be taken out of an Antient Prophecy of *Jeremiah*, used by the *Nazarens*, and is now not extant.

88. There is nothing New in God but Relations, and Denominations, which make no change in his Essence.

89. The Holy Ghost was poured out upon the Apostles upon the days of *Pentecost*, which was a Feast of First-fruits to the *Jews*, and so a fit time for the bestowing the First-fruits of the Spirit after *Christ's* Ascension.

90. *Christ*

90. Christ being now gone into Heaven, he is represented on Earth in his People, which should engage them to an holy and circumspect walking, lest they give occasion for such a speech as *Salvian* said some used in his time; *Si Christus sancta dixisset, Christiani sanctè vixissent*; If Christ delivered holy Doctrine, sure Christians would live holy lives.

91. We have an usual saying, that Prayer will open the Gate of Heaven. As our Saviour speaks, *Matth. 7. 7. Knock, and it shall be opened to you.* But it was a bold challenge of *Basil*, to *Valens* the *Arrian* Emperour, (when he would have the Temple Doors open to the *Arrians*, and shut to the *Orthodox*;) that at whose Prayers the Temple Doors should open upon their own accord, they only might have the publick use of them. *Zonaras* mentions this of *Basil*. But it's certain, Prayer will open the Gate of the heavenly Temple.

92. It's said of *Pythagoras* and *Socrates*, that they forbad any of their Precepts to be committed to writing, because they would have them written upon the minds of the People. And it's true, the best writing of heavenly Truth is upon the minds of men, for mens hearts to be made the Epistles of Christ. And Christ himself hath left nothing behind him of his own writing. But his words
were

were writ upon the hearts of many that heard them.

93. I find in *Sixtus Senensis*, l. 2. p. 91. mention made of a Book called *Ascensio Moſis*, not now extant, where mention is made of *Michael* contending with the Devil about the Body of *Moſes*. God employed the Angel *Michael* to bury him, and the Devil opposed him in it, and he only ſaid to him, *The Lord rebuke thee*, without railing.

94. There is mention in Antient Writers of ſeveral Epiſtles paſſing betwixt St. *Paul*, and *Seneca*, wherein *Seneca* commends the Apoſtle for the many good Precepts of Morality found in his Epiſtles, and ſaith, he ſpeaks of Myſteries that mens wit cannot comprehend; only deſires, *Ut Majeſtati verum Cultus ſermonis non deſit*; that his words and expreſſions might better answer the Majeſty of his matter. *Sixt. Senenſ. l. 2. p. 94.*

95. What the Scribes and Pharifees wrote in the Phylacteries they wore upon their fore-head is uncertain. Some ſay twelve ſentences out of the Book of *Deuteronomy*, but it's moſt probable, the Ten Commandments of the Law; to make oſtentation of their Zeal to the Law of God.

96. There was a Letter found, and they ſay is now extant in the *Vatican* at *Rome*, of *Pilate* to *Tiberius* the Emperour about Jeſus Chriſt; wherein he makes mention of Chriſt's

Christ's Miracles, of his Death and Resurrection, and speaks honourably of him, and blames the *Jews* for their Malice and Envy against him : And yet against his Judgment and Conscience delivered him to be scourged and crucified.

97. When the *Jews* would have had *Pilate* alter the Inscription upon Christ's Cross, *Jesus of Nazareth the King of the Jews* ; *Pilate* answered, *What I have written I have written*. Whereby he was over-ruled by God to assert the unalterableness of God's purpose about Christ's Kingdom.

98. They used *Divorces* among the *Romans* as well as the *Jews*. And the *Roman* Form was this to the Wife ; *Papyria* (or what else was her name) *Res tuas Curato, res tibi tuas habeto* ; Take care of thy self, and take what is thine own, and be gone. What would be the case of the People whom God shall divorce from himself ?

99. The Jewish Talmuds are so full of blasphemies against Christ, that several Popes commanded them to be burnt. As *Greg. 9. Anno 1230* and *Innocent the Fourth An. 1244.* and Pope *Julius Anno 1553.* and *Paulus, 1559.*

100. Whereas we read, *Rev. 3. 5.* of some names God will not blot out of the Book of Life : It hath given occasion to some to speak of a twofold Book of Life ; or a Book of Life

Life that is written within, and without. And that only those whose names are written without, may be blotted out, and none of those whose names are written within.

The Tenth Century.

1. **T**H^O there is an hidden Treasure in the Gospel, yet men are plainly directed to it, both where and how to find it. And with less difficulty than the Treasure found out by *Æsopus Phrygius*, and his Master *Xanthus*, who searching into some old Ruins, espied a Marble Pillar with these Letters upon it; A. B. T. O. E. Θ. X. which *Æsop* strangely interpreted to find out a great Treasure; Ἀποβὰς ἐν ἡμετέροις ὁρύξας ἐν ἑσθίῳς ἐν σπηλαίῳ χροῦς, that is, go from hence four paces and dig, and thou shalt find a golden Treasure; which proved a true Interpretation.

2. The Judges of Old were wont to put the Letter Θ to the names of those that were condemned to die, which occasioned this Verse of the Poet;

O multum ante alias Infœlix litera Theta.

O *Theta*! the unhappiest of all Letters; it being the first Letter of Θάνατος, which signifies Death.

3. It

3. It is uncertain how *Joseph*, and *Mary* his Wife, and our Saviour were sustained when they were in *Egypt*, in a strange Country; which is judged to be about seven years. Whether *Joseph* then employed himself in his Trade, and *Mary* in Sowing, or Spinning, as some have thought. However, they were both in a low Estate; and the Virgin *Mary* takes notice of it in her Song, saying, *He hath regarded the low Estate of his Handmaid*, *Luk. i. 48*. And may set forth the low condition of our Saviour in his state of Humiliation. Whereupon *Bernard* hath this excellent saying concerning Christ, *Quanto pro me vilior tanto mihi charior*; The lower Christ was made for me, by so much he is the dearer to me.

4. *Theodosius* had so high an esteem of *Ambrose*, that in a Publick Church at *Constantinople*, he said of him; Ἀμβρόσιον οἶδα μόνον ἐπίσκοπον ἀξίως καλεῖσθαι, I know none worthy the name of a Bishop but *Ambrose*; wherein he shewed a little too much of admiration of persons.

5. When our Saviour saith concerning *Mary*, *Luke 10*. But *Mary* hath chosen that good part which shall not be taken away from her, we may read the Greek words ἀγαθὴν μερίδα, which we render the good part, the good mess. For so the word μέρις is used by the Septuagint *Gen. 43. 44*. Where the Messes of Mear
Joseph

Joseph sent from his Table to his Brethren is Translated by the word *uies*. so that *Martha* being employed to dress Messes of Meat for our Saviour, and *Mary* sitting at his feet to hear his Doctrine, he said *Mary* had chosen the good Mess, which was food for her Soul, which should not be taken from her, tho' *Martha* desired Christ to bid her come away from it.

6. When God said to the Serpent, *Gen. 3. 15 I will put enmity betwixt thee, and the Woman, betwixt her seed, and thy seed.* Some understand the Serpents seed in a literal sence, for those Giants that were begotten of Women, by the Evil Spirits in those first times ; who they say have aerial Bodies, and so are capable of coupling with Women.

7. Some affirm that God made an invisible World before this visible World, and then he made the Angels the Inhabitants of it, for we read nothing of their Creation in this Visible World.

8. God took *Eve* out of *Adam's* side when he was asleep, without Pain to him, and filled up the place with Flesh, that it might not allay his Love to her, that he suffered any pain for her, or dammage by her.

9. The *Arrians* yield that the Name of God was given to Christ in Scripture, but the Name of *Lord God* did not belong to him, as we read in *Gen. 2, 8. 9. 13.* of the Names of Lord God.

10. It's

10. It's said of *Noah* Gen. 9. 20. *That he began to be an Husband man* Heb. אִדְמָה, אִדְמָה a Man of the ground; to employ himself about tilling, and manuring, and improving the ground after the Flood was over. And it's thought he first found out the way of Ploughing up the ground with the help of beasts, which before was digged up by Mans Labour and Industry. And that hereupon his Father *Lamech* did Prophetically call his Name *Noah*, saying, *This Son shall comfort us concerning our work, and the toil of our hands, because of the ground which the Lord hath Cursed.* For by this invention Man is eased of much toil, in breaking up the ground, and plucking up Thorns and Thistles, which came upon the Earth as a curse. But considering *Noah* as a type of Christ, so the words may have a farther sense.

11. *Abraham* laughing at the Angels telling him he should have a Child by *Sarah*, now they were both old, it was not *Irrisio diffidentis*, but *Exultatio grātulantis* saith *Ang. l.16. de Civ. Dei, cap.26.* It was not a laughter of derision from unbelief, but a laughter of rejoycing, congratulating the news of it, *Gen. 17. 17.* So that there is a threefold laughter, One of unbelief, such was *Sarah's* laughter, *Gen. 18. 12.* Of Faith and rejoycing, such was *Abraham's.* Of derision and scoffing, such

D

such was *Ishmaels* Gen. 21. 9. *Sarah* saw the Son of Hagar the Egyptian mocking. Heb. laughing.

12. When *Isaac's* Servants came and told him that they had digged a Well, and found Water, Gen 26. 32. He called the Name of the well *Sheba*, from the Hebrew word שְׁבַע, which signifies *Abundance*, rather than from שְׁבוּעָה, which signifies an Oath, as our Translation interprets it. And so *Hieron*, Interprets the word. And *Aquila* and *Simmachus* so render the Word also. One well before this, he called *Rehoboth*, v. 22. saying, *Now the Lord hath made room for us* : And now being posselt of another well, he calls it, *Abundance*. Implying that now they should have Water in abundance. And so may be a type of Christ the Spring of living Water, and the abundance of Grace that dwells in him, and flows from him : And hence *Beer-sheba* may have its Name, and signifie he well of *Abundance*.

13. That obscure speech of our Saviour, *Mark* 9. 49. *For every one shall be Salted with Fire, and every Sacrifice shall be Saited with Salt*, implies that all Men must be Seasoned or Salted with the Holy fire of the Spirit, or Salted with the fire of Hell, which he had spoken of before. Fire and Salt having many Symbolical Properties.

And when he saith, *every Sacrifice shall be Salted*

Salted with Salt, he alludes to the Offerings under the Law, *Levit. 2 .13. With all thine Offerings thou shalt offer Salt.* Every Man must be a Sacrifice to God, either by devoting himself to God in this World; and so seasoned by the Salt of his grace, or a Sacrifice to his Justice in the World to come, and be Salted with the Fire of Hell.

14. It was a great question among the Ancient Fathers, and some Ancient Philosophers and School-men, whether the Sun, Moon and Stars were not animate Creatures; endued both with life and reason. *Philo* in his Book *de Somniis* asserts it. Whom *Origen* follows; as appears by his first Book *ὡς ἀνθρώπων*, Cap. 7. *Austin* speaks doubtfully of it in his second Book *de Genesi ad literam*, Cap 18. *Aquinas* goes in a middle way, and distinguisheth betwixt *Anima informans*, and *anima assistens*. And saith they may have the latter, an assisting Soul to accompany them in, and guide them in their continual motion, but not to inform them as the Souls of Living Creatures do their Bodies.

15. Some find fault with our translation, and many other about the word *Mandrake*: That the Hebrew word מַנְדְּרֵקֶן in *Gen. 30. v. 14.* and *Cant. 7. 13.* is translated *Mandrakes*: For they say it gives no sweet smell, as is said of it, Our *Mandrakes* give a sweet

smell, in the *Canticles*, neither is it useful to cause Conception, which might make *Rachel* desire it, *Gen.* 30. But is rather contrary to it; of a cold quality, to affect the head, and stupifie the sense, as *Dioscorides* writes of it. And therefore some think, the word is rather to be interpreted *Lillies*, or as others think, *Violets*, or some other sweet Flowers that are lovely to men. For the word hath its name from Love.

16. God gave *Jacob* the name of *Israel*, which some of the Fathers have interpreted, as *Euseb. Chrysostom*, and *Hilary*, to signifie, a *Man seeing God*; deriving his name from *Ish*, which signifies a Man, and *Raah*, which signifies to see, and *El*, which signifies God. And it's true, that *Jacob* said, he saw God face to face, and call'd the name of the place where he wrestled with the Angel, *Peniel*, which signifies the face of God: But the Angel seems to interpret it otherwise, when he gives this reason of the name, *Because as a Prince thou hast power with God and Men.* And so seems derived from the Hebrew word *נש*, which signifies a Prince, and *El*, which is the name of God.

17. It is some honour to the Christian Religion, that Christians derive their *Ara*, or Computation of Time from the Birth of Jesus Christ the Son of God. Whereas the
Gracians

Gracians made it from their *Olympiads*, the *Romans ab Urbe Condita*, from the Building of *Rome*, and the *Jews* from their *Jubilees*, and the *Turks* from the Flight of *Mahomet* from *Mecha*, &c. But yet the *Christians* began not this Computation until 500 years or more after *Christ's* coming into the World, but it is now likely to continue until his coming again.

18. The *Saracens* were a numerous and barbarous People, that came out of *Arabia*, and invaded the *Roman Empire*, and made great havock and spoil; and are thought by most *Expositors* to be meant by the *Fifth Trumpet*, in *Rev. 9*. The first of the three woe *Trumpets*. And it is strange to consider, that out of them should arise the four great *Eastern Monarchies*, That of the *Turks*, the *Tartars*, the *Persians*, and of the great *Mogul*.

But the Book of the *Revelation* refers principally to the Events and Fates of the *Roman Empire*, because the *Christian Church* was concerned in them more than any other; and if it doth speak of any other, it is with respect to that.

19. The *Turks* are made to believe that their *Alchoran* was originally written upon a Table, which God keeps by him in Heaven; and sent down the knowledge of it to *Mahomet* by the Angel *Gabriel*. Thus all Reli-

gion makes a pretence of its Original from Heaven.

20. Princes do treat about terms of Peace, with the Sword in their hand ; But God will not treat with Sinners about Peace, unless they cast down their Weapons.

21. We read, *Matth. 17. 1.* That after six days Christ took Peter, James and John unto an high Mountain, and was transfigured before them. Some hence have gathered, that after six days, taking every day for a thousand years, will be the time when the Saints shall attain the Glory of the Resurrection, signified by Christ's Transfiguration.

22. I find in the first Tome of *Rivet's Works* certain Latine Verses prefixed in commendation of them by one *Alexander Moore*, of which I shall only remark these two.

*Non fuerat toti Rivetus debitor Orbi,
Quo magis huic totus debitor Orbis erat, i. e.*

He was not so much a debtor to the whole World, as the whole World was a debtor to him: He had more obliged the World, than the World had obliged him.

23. Two things are necessary to the right knowledge of the Scriptures, *puritas mentis, & diligens exercitatio* ; purity of mind, and diligent exercise. *Rivet. Isagoge ad Scripturam. Cap. 18.*

24. It

24. It is a good saying of *Scaliger*, *Nescire velle qua Magister maximus docere non voluit erudita nescientia est*; it is wise Ignorance to be willing not to know what our great Master doth not teach us. *Elench. Scaligeri contra Patrem.*

25. The *Arrians* took an Argument against Christ's being essentially God, from *I John 1.* because he is there call'd *Θεός*, but not *ὁ Θεός*, as the Father is; whereas we find in many places when the True God is spoken of, the Article is omitted; as *Titus 2. 13. Rom. 9. 5. Phil. 2. 6.* so that the Argument is vain.

26. When the Prophet *Ezekiel* saith, *c. 19.* last; *This is a Lamentation, and shall be a Lamentation*; it imports something extraordinary. And it was the total extinction of the Kingdom of *Judah* in *Zedekiah's* Captivity, and who was to die in *Babylon*; and the Land of *Judah*, and *David's* Family, that was once a Vine that had strong Rods for the Scepter of Princes, was now so rooted up and consumed, that it could not afford one Rod more for a Scepter to rule; *verse 14.* This, saith the Prophet, both is, and shall be for a Lamentation.

27. The Papists say that some Canonical Books of Scripture are lost, and therefore there is need of Traditions. We answer, that these that are preserved are a sufficient

Rule both of Faith and Practice, and that those that are lost were Canonical, is more than they can prove. But neither Christ, nor his Apostles do any where refer to any Scriptures, but what are preserved to us, and are now in our hands.

28. The Jews tell us that *Esdra*s after the return of the Captivity, did constitute a Council of an hundred and twenty Men that were styled אנשי בונה הגרלה. *Viri Synagoge magna*, the Men of the great Synagogue, who were very diligent to restore Religion, and the Sacred Scriptures; which *Genebrard* takes notice of in his *Chronology ad annum mundi*, 3638.

29. *Plutarch* tells us of the *Carthaginians*, that they Sacrificed their Children to *Saturn*. And those that had no Children of their own, would buy them of the poor; to offer them up And that the cry of the Children might not be heard, when they Sacrificed them, they made a great noise with Drums and Trumpets. And the Mother of the Child, was strictly forbidden to mourn at its Death. And hence the *Israelites* received their Idolatrous Practice of offering up their Children to *Molech*, for which they are so often reproved by the Prophets. What wickedness may not be practised under pretence of Religion! *Tantum Relligio potuit Suadere Malorum.*

30. No Præscriptions are of any validity against Truth. *Non spacium annorum, non patrociniū personarum, non privilegium regionum.* Tertul lib. de Virgin. veland. Not Antiquity, not Authority of any Mans Person not the Priviledge of Countries, &c. And the Fathers may be regarded *ut Duces, non ut Domini.* We ought not to follow them as Masters of our Faith. *Melchior Canus l. 7. loc. Theol. Cap. 3.*

31. The Papists allow the Testimony of one of the Fathers to be but an Human Testimony, but not of all or most of the Fathers together. But still the Species is the same, an Human Testimony *For magis & minus non variant Speciem, Rivet. Tom. 2. P. 1054. De Autoritate Patrum.* And yet in comparison with the Pope, they slight all the Fathers.

As the Bishop that Preacht at Rome said, I will give more Credit to the Pope alone, than *mille Augustinis, Hieronomis, Gregoriis, Scotis, &c. Vid. Rivet. Tom. 2. P. 1056.*

32. The Monks are thought to be the first great corrupters of the writings of the Fathers. For before Printing was invented, they got them into their Cloysters, and altered them at their pleasure; and so they came abroad into the World.

33. The Bishop of Rome had arrived to so much Splendor and Power in the fourth Century,

Century, that a *Roman Consul* who was an Heathen said, he would turn Christian, if he might be Bishop of *Rome*. This I have often read, quoted by several Authors; so many Change their Religion out of Policy rather than Principle.

34. The twelve Disciples whom Christ called to be Apostles, besides their Proper Names, had additional Names given them. As *Simon* was called *Peter*, in Greek, signifying a Rock, and *Cephas*, in the Syriac signifying a stone. And another *Simon* was called *Zelotes* in Greek, signifying his Zeal. And call'd the *Canaanite*, *Mat. 10. 4. 1.* which may be better rendred the *Kinnite*, from the Hebrew קנני, which signifies to be Zealous. And *James* and *John* called *Boanerges*, Sons of Thunder, derived from the Hebrew, בנני ענני, *Beneragash*, which we translate, *Boanerges*.

35. Those Writings that go under the Name of the *Apostles Canons*, Apostolical constitutions, and the Liturgies of *James*, *Peter*, *Matthew*, *Mark*, and the passion of *Andrew*, &c. and the decretal *Epistles* which are ascribed to *Anacletus*, *Euaristus*, *Telephorus*, *Higinus*, *Victor*, and others, which the Papist's do affirm to be Authentick, are proved to be Fictitious, and Supposititious, by our Learned Protestant Writers, as *Whitaker de Pontif. Romano* in his fourth Controversie.

troverſie. And *Rivet.* in his *Critici Sacri.* and many others.

36. When the Apoſtle exhorts, *Rom. 12. 1.* to offer up our bodies a living Sacrifice, it muſt needs be meant of the Soul alſo, for the Body cannot be a living Sacrifice, but as acted and animated by the Soul. *Rivet. de Sacrif. Noſtri Ipſorum. Tom. 2. Page 1231.*

37. He that ſeparates the Soul of another from his body, is guilty of his Death, ſo he that ſeparates his Soul from his Body in the ſerving of God, will be guilty of the Death of his Soul. And is like the Woman mentioned *1 King 3. 26.* who conſented to the dividing of the Child that the true Mother might not Enjoy it. *Rivet. Ibid. P. 1233.*

38. *Cicero* tells us, that none was a greater plague to the World than he that firſt invented the diſtinction betwixt *Utile* and *Honeſtum*. For he proves by many arguments, that whatever is *Honeſt*, is *Profitable*; and nothing *Profitable* that is not *Honeſt*, *De offici. l. 3.*

39. When our Saviour ſaith, *Seek firſt the Kingdom of God, and his Righteouſneſs, and other things ſhall be added, Matt. 6. 33.* *Greg.* in his *Morals* upon *Job, lib. 15. Cap. 27.* hath this Excellent obſervation *Qui non ait dabuntur, ſed adjicientur, proſeſſo indicat,*

indicat, aliud esse quod Principaliter datur, aliud quod superadditur.

That these things of the World are but superadded to the better things God had given before, which are his additional, not his principal gifts to Men.

40. When there was a murmuring of the *Græcians* against the *Hebrews* about distributing the stock of Charity, the Apostle bids the multitude chuse seven Men to attend that business, and they chose seven men, which, as appears by their names, were probably all *Hellenists*, or *Græcians*. For their names were *Stephen*, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parminas*, *Nicholas*, all Greek names; which might be prudently done to satisfie the *Græcians*, who were the Complainers. And the *Græcians* living abroad in remote Countries, are probably thought not to sell their Lands and Houses, as the *Hebrews* did, which might occasion the neglect of their Widdows in the daily ministration, *Act. 6. v. 1, 2.*

41. *Moses* said to God, *If thy presence go not with us, carry us not up hence.*
Exod. 33. 15. Though the place where now he was, was a desolate barren Wilderness, and the place he was going to was a Land flowing with Milk and Honey; yet rather than be without God's presence, he was content to stay in the one, and want the other.

other. And the word here rendred presence, is in the Hebrew פָּנִים, thy faces; and may have reference to the Pillar that went before them, which had two faces; of a Cloud by day, and of Fire by night; and was a Symbol or Sign of God's presence with them.

42. The Papists have no way to excuse the perfidious putting *John Huss*, and *Jerom of Prague* to death after the assurance given them by *Sigismund* the Emperor, that if they came to the Council of *Constance* (a Council call'd by the Princes, not the Popes Authority) they should return in safety; but by saying, this was only the promise of a Secular Prince, and could not hinder the Authority of the Council to proceed against them by a Sentence of Death; and then delivering them up to the Secular Power to execute it. *Vid. Rivet. explic. Decalog. p. 1442.* But the true reason was that *Maxim*, which many of the Papists are ashamed to own, *Fidem Hæreticis non esse servandam*; Faith is not to be kept with Hereticks.

43. When Christ saith, *John 5. 19. Whatever the Father doth, the same doth the Son likewise, quia*, so that he doth the same works, not as God's Instrument, as the *Arrians* and *Servetians* said, but *quia*, he works as a Principal Agent, as the Father doth. *Zanchy, lib. 4. cap. 2. Tom. 1. p. 90.* And if all must honour the Son, as they honour the Father,

Father, as in *v. 23*. Then the Son is God, equal with the Father; else it would be Idolatry so to do. And he hath life in himself, as the Father hath life in himself, as the Original Spring, and Fountain of Life, *Joh. 5. 26*. not by derivation as in Creatures.

44. By feeding on Christ by Faith we are made one with him, and transformed. But how? As *Aug.* saith, *Ego mutabor in te, sed tu non mutaberis in me*; I shall be changed into thee, but not thou into me; speaking of Christ.

45. The Eternal Generation of the Son of God of the Father, is not a Generation *ex voluntate Dei*, by the will of God, as all Creatures do proceed from God, but *ex natura Dei*, the nature of God. *Zanch. l. 5. Cap. primum, Tom. 2. p. 255*. But the manner how it is done, is incomprehensible to us. The best similitude is that of *verbum mentis*, the inward word of the mind which the Evangelist alludes to, *John 1. 1*. And that of Light from the Sun, which the Apostle alludes to, *Heb. 1. 2*. when he calls Christ, the brightness of his Fathers Glory. And which the *Nicen Council* makes use of, calling the Son of God, *Lumen de Lumine*, Light of Light.

46. Three things are necessary to the works of Men, *velle, scire, posse*, will, knowledge, and power: All which are eminently
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in the works of God : Only they are three distinct things in men, but the same in God.

47. In the Hebrew Tongue there is no superlative degree, as in other Languages, and therefore the Scriptures do express it several ways. As sometimes by using the plural number ; as for *most blessed*, they say *blessednesses*, *Psal.* 1. 1. And sometimes by adding the Name of God, as, *a most vehement flame* is called the flame of God, *Cant.* 8. 6. And sometimes by doubling the word, as when God saith, *I will make Mount Seir most desolate*, Heb. Desolation, Desolation, *Ezek.* 35. 7.

48. All evil is founded in some good. So that if there was no good, there could be no evil, for all evil is the privation of some good ; and no man doth evil as evil, but is induced to it by some appearing good, *Zanch.* *Tom.* 4. *Thesis* 2. p. 7.

49. God appointed under the Law the Males to be circumcised, not the Females ; for Original Sin was propagated to Mankind from the Sin of *Adam* rather than *Eve*. For it was *Adam* that was the Head of Mankind, not *Eve* ; and therefore the Apostle saith, *Rom.* 5. *By one man came sin into the World.* And *1 Cor.* 15. *As in Adam all die*, not *Eve*. And therefore Christ was not the Seed of Man, but of the Woman.

50. How God is said to harden mens hearts, and blind their eyes, and yet not be
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the Author of sin, hath exercised the minds of the Divines of every Age. Some say, God is the Author of an Evil action, but not as Evil. Others say, God may be said to do, what he permits men to do. Others say, God may lay in Just Judgment occasions of sin before Men. But *Zanchy* goes further, and saith God doth inject into the minds of wicked Men such thoughts, which tho' not Evil in themselves, yet their corrupt Nature doth turn to Evil as a corrupt Tree turns that sap from the Earth into corrupt Fruit, which a Good Tree doth turn into Good Fruit. *Tom. 4. Cap. 3. P. 19.*

51. When the Apostle saith, *1 John 3. 8. He that committeth Sin is of the Devil*; he doth not mean all committing of Sin, for who is there that doth not sin; but he that sins as the Devil sins, out of Malice, Enmity, Hatred of Good; and he instanceth in the sin of *Cain*, who slew his Brother out of Envy, and Hatred. And so it's true that whoever is born of God doth not commit sin *v. 9. For he hath the seed of God remaining in him, which doth keep him, that he cannot thus sin.*

52. Though *Adam* was guilty of many actual sins, yet none is imputed to his posterity, but his first Sin.

53. There have been many opinions among

mong Divines what that first sin of *Adam* was, some say Pride, some Infidelity, some say Ingratitude, some say Sensual Desire : But the Apostle, *Romans* 5. calls it Disobedience, which comprehends them all. And his Disobedience was first in his will, before it came forth into Act ; which was the aversion of his will from the will of God, which was an actual sin in *Adam*, but is an habitual sin in his Posterity ; yet the guilt of that actual sin is also imputed to them.

54. When *Adam* sinned, he sinned both in his Soul and Body. And hereby the Contagion of sin is derived both into the Souls and Bodies of his Posterity. But with this difference : *Adam* first sinned in his Soul, and that corrupted the Body, but in his Posterity the Body doth corrupt the Soul ; for the Soul is infused from God into the Body pure without sin ; and did not sin before it came into the Body, and was sent into the Body as a punishment, as *Plato* and others said.

55. That which the Latins call *liberum arbitrium*, the Greek fathers call εὐτελευτία, signifying, a self-Power, which strictly and properly can agree to none but God. But now that *liberum arbitrium* is made a *Servum arbitrium*, or, as *Augustine* saith of it, *Liberum arbitrium est semper liberum, sed non semper bonum* ; Man hath lost the Liberty of his Will

to that which is good. And as *Augustine* speaks wittily, *Libero arbitrio malè utens homo, & se perdidit, & ipsum*; Man abusing his free will lost both that, and himself. *Tome 3. in Enchirid. ad Laurent.*

56. Tho' Men sin necessarily yet freely. For we must distinguish betwixt necessity, and coaction, which *Augustine* meant in his Prayer to God, saying, *De necessitatibus meis educ me Domine. Tom. 7. de perfectione justitia contra Celestinum*, Lead me, O Lord, out of my necessities.

57. There is great uncertainty among Expositors what is meant by the Greek word ἐπιούσῃ in the Lords Prayer, Give us this Day τὸν ἄρτον ἡμῶν ἐπιούσιον, which we render our Daily Bread, I shall not recite the several interpretations made of it. But finding the word ἐπιούσῃ in *Acts 7. 26.* rendered, following, why may not the meaning be, give us Bread to follow us Day by Day?

58. We read *Gen. 31. 53.* That *Jacob* sware to *Laban* the Syrian by the fear of his Father *Isaac*. And the Reason may be because the Syrians called God by the Name of fear, as we read *Dan. 2. 31.* where we read the word פִּיָּר, which in the Syriack signifies fear, which we render Terrible. And we never read of this form of swearing elsewhere in Scripture,

59. God Governs the World by the Supreme

pream Law of the most perfect reason which is in his own Eternal Mind. And God hath imparted something of this to Men, such as *Solon, Lycurgus, Romulus*, whereby they made Just and Righteous Laws for Men, which they did, not so much from the meer Power of Nature, as by the Gift of God, as the Apostle saith of the Gentiles, *Rom. 1. 19.* what knowledge they had of God was shew'd to them. And the *Work of the Law was written in their Hearts, Rom. 2. 15.* which *Zanchy* saith was more than what they had. by meer Nature, *lib. 1. de peccato actuali P. 164.* and which was not propagated from *Adam P. 190.* For that which is born of Flesh, is Flesh; and in my Flesh, saith the Apostle, *Rom. 7. there dwells no good thing.* But the Law of Nature is a good thing. And there are yet found in Men those *igniculi celestis Lucis*, as *Cicero* calls them; those sparks of Heavenly Light, whereby Men can discern betwixt Moral Good and Evil.

60. And the Reason why some Men among the Heathen were more inclined to Justice, Mercy, and Charity than others, was not meerly from Nature, but the gift of God, bestowing more upon one than others, as he pleaseth, *Zanchy Thef. 9. de lege Dei.*

61. It is evident that Christ's first Disciples, when he was here upon Earth, were such as had been *John Baptist's Disciples*; For

John's Ministry having prepared them for Christ, they more easily were brought to him; and they forsook *John* to follow him. As we read, *John* 1. 37. of two of *John's* Disciples that upon *John's* Testimony of Christ did leave *John*, and followed him. And it is clear concerning the twelve Apostles: That Christ chose them out of *John's* Disciples. For we read, *Acts*. 1. 21. 22. When a new Apostle was to be chosen, he must be one that had gone in and out among them, and accompanied them, from the beginning of *John's* Baptism.

62. We read in the new Testament, of the *Law of the Spirit of Life*, *Rom.* 8. 2. And of a *Law of Liberty*, *James* 1. 25. which is not the old Law, but the new Law of Christ, which doth quicken the Soul, and sets it free from the Dominion of Sin, which the old law doth not do, either as written in Mens Natures; or as written in Tables of Stone.

63. We read, *Matt.* 4. 1. That *Jesus*, was led up of the Spirit, into the Wilderness, to be tempted of the Devil. He was led, not driven, to shew he made no resistance to the conduct of the Holy Spirit, and he was led of the Spirit; he did not run of himself into Temptation. But he hath taught us to Pray to God, not to lead us into Temptation.

64. When

64. When Satan Tempted our Saviour to command Stones to be made Bread, He repell'd the Temptation by a most apposite place of Scripture; *Man doth not live by Bread alone, but by every Word that cometh out of the mouth of God, Deut. 8. 3.* Which was spoken to the *Israelites*, in the same Wilderness, where Christ was now; and on the same occasion, upon their being hungry, and wanting Bread. And God did there provide Manna from Heaven to be Bread for them. *Whites Observations on Matt. 4.*

65. How could Christ be said to come into the World, who before was in the World? *Bernard* Answers, *Non venit qui aberat, sed apparuit qui latebat. de triplici adventu Domini. p. 8.* He came not as before absent, but appeared as before hidden.

66. It is an Argument of the great poverty of Christ's Disciples that they rubbed the Ears of other Mens Corn, to satisfy their Hunger. *Bern. de advent. Dom. p. 11.*

67. The misery of Men in this World lies especially, saith *Bernard*, in these three things, *Faciles sumus ad seducendum, debiles ad operandum, fragiles ad resistendum. Bern. Homil. I. p. 15.* Men are easie to be deceived, weak to do that which is good, and unable to resist evil.

68. A Man may sue another at Law for to recover that which is his own without any

breach of the Law of Charity, for he sues him not to do him hurt, but to recover his own, and do right to himself. But if hereupon he hates another, now he doth him wrong, for he withdraws from him his Love, which is a Debt that he owes to him, and to all Men.

69. Whereas the Evangelist St. *Matthew* quotes our Saviour, saying, *Be ye therefore perfect as your Father which is in Heaven is perfect*, *Matth. 5.* last, quotes it, *Be ye merciful as your Father in Heaven is merciful*, *Luke 6. 36.* which denotes, that Mercy is a chief perfection in God, wherein we ought to imitate him.

70. The highest use that could be made of the Beasts of the Earth, the Fowls of the Heaven, and the Fruits of the Earth, was to make them Offerings and Sacrifices to God under the Law. The highest use of Water, Bread and Wine are in the Sacraments of Baptism, and the Lord's Supper under the Gospel. And the highest use and improvement we can make of our selves, Souls and Bodies, is to offer them up as a Spiritual Sacrifice to God.

71. When God appeared to *Moses* in the Bush, he is bid to put off his shoes from his feet, *Exod. 3.* and so *Joshua*, chap. 5. 15. which was not only out of reverence to the Divine presence, but to testifie their resignation

nation of themselves to the command and disposal of God. As the resignation of right to Land and Inheritances was testified by that sign among the Jews. As the Kinsman of *Boaz* resign'd up his right to *Ruth* and the Inheritance by that sign to him, *Ruth* 4. 7.

72. A Man that hath abundance of this Worlds goods and wants wisdom to make right use of them, is like an *Apothecary* that hath many wholsome druggs, and medicinal Herbs in his shop, but wants skill to make use of them, for good to himself or others. And perchance may take poison instead of medicine : As Riches are sometimes kept by the owners thereof to their hurt, *Eccles.* 5. 13.

73. The Arrows of conviction, reproof, or Divine Thratnings that Ministers sometimes shoot into the hearts and consciences of their hearers, are like the Arrows that *Jonathan* shot, not to slay *David*, but to save his life, *I Sam.* 20. 21.

74. The sweetness of Christs love when tasted in the Soul, will expel the sweetness of sensual pleasure. *Vincit dulcedo dulcedinem, quemadmodum clavus clavum expellit, Bernardi Flores Cap. 24.* As one wedge drives out another, so will the one sweet expel the other, whereby we come to say with *Austin*, *Quam suave est istis Suavitatibus carere?* How sweet is it to want those carnal sweets.

75. In nothing, saith Bernard, do we return like for like to God, but only in Love. If he be angry with us, we must not be angry with him again, if he reproveth us, we must not reprove him, if he command us, we must not command him again, &c. But God Loving us, we must Love him again, *Bernardi Flores. ibid.*

76. It's said of God, *He only hath immortality*: Because he only is immutable. For that which changeth dies to that which it was before, and so is not immortal as God is, *Bernard de anima. Cap 17. P. 2085.*

77. It had been more honourable to Adam not to have sinned when God made him with a Power to sin, than if he had been created without such Power. But he deprived himself of this honour by his yielding to sin, and lost his Power not to sin.

78. It is uncomly to see the Maid-servant domineer over the Mistress: For the Flesh to command the Soul. *Dominam ancillari & ancillam dominari magna abusio est, Bernard de Carne P. 1097.*

A wise Man should consider three things in the actions of his life, *An Liceant, an Deceant, an Expediant.* Whether they be Lawful, whether Comly, and whether Expedient.

79. Bernard mentions a fourfold conscience *bona & non tranquilla, tranquilla & non bona,*

bona, nec tranquilla nec bona, bona & tranquilla, de Conscientia, P. 2106. Good and not quiet, quiet and not good; neither quiet nor good, both good and quiet.

80. *Omnia fac cum consilio, & post factum non pœnitebis.* Do all things with good counsel, and thou shalt not repent of what thou hast done; Is a wise saying of an Ancient.

81. As two millstones that have no Corn to grind, will grind themselves. So the hearts of some Men create trouble to themselves when they have no just ground of trouble.

82. Time and the World began together, as is evident from *Gen. I. 1.* *In the beginning God created the Heavens and the Earth:* That is, in the beginning of time. For Eternity hath no beginning, as Time hath: For Time is *Mensura motus*, the Measure of motion; and there is no motion in Eternity: For it is *Nunc Stans* a Standing moment, whereas Time is *Nunc Fluens*, a Flux of moments, and so is in perpetual motion.

83. As *Austine* describes the happiness of Heaven by this, *Ubi totum est quod velis, & nihil est quod Nolis:* Where there is all that the blessed Saints would have, and nothing which they would not have, which is perfect happiness, so on the contrary it is the misery of Hell, that there is nothing that the damned would have, and all that they

they would not have, which is perfect misery.

85. He that writes the Life of Learned *Cameron*, says of him, that tho' he was *ὀξύχολος*, Subject to be cholerick, yet he was *amicis fidus, & inimicis non injurius*. Faithful to his friends, and not injurious to enemies. *Joh. Cameronis Icon*. His Grace and Learning did correct and restrain his natural temper. And if the *Poet* could say of the ingenuous Learning of Arts and Sciences, *Emollit mores nec sinnit esse feros*: How much more when Learning and Grace meet together as they did in him?

85. When Christ saith to his Disciples, *John 16.23. Ask, and ye shall receive, that your joy may be full*. One well observes, that this fulness of joy doth not arise only from what they receive, but receiving upon asking, wherein they receive answer to prayer.

86. I find that *Cameron* in his *Praelectiones* upon these words, *Matth. 16. 18, 19. Thou art Peter, and upon this Rock I will build my Church*; doth allow some Primacy given to *Peter*, but which did terminate in himself, and is not derived to any Successors, as the *Papists* interpret it. And his Primacy lay in this, that he was the first that converted the *Jews* and the *Gentiles* to the Christian Faith, and laid the Foundation of the New Gospel Church both among the *Jews* and *Gentiles*.

87. It's

87. It's prophesied of Christ, as the *Jews* themselves acknowledge, *Mal.* 3. 1. *That he shall suddenly come into his Temple*; whence we have a good Argument of Christ's Divinity; for Temples were never built for the Creature, but for a Deity. *Camero. Praelectiones ad Mat.* 16. v. 27.

88. The Jewish Rabins say, That the Fire which came down from Heaven upon the Altar, was not extinguish't by any showers of Rain, and the Smoke of the Sacrifices went up in a straight Line from the Altar towards Heaven, and could not be scattered, or moved to the right hand or left by the fiercest winds. Such ought to be the steadiness and fervency of our Devotion towards God.

89. *John* Baptist wrought no Miracle; and why? because he preached not the New Doctrine of the Gospel, as Christ and his Apostles did, whereby all New Doctrine was confirmed. Again, if *John* had wrought Miracles, the People would have been ready to take him for the Christ, and so not to leave him to go the Messiah. Yet there was a great presence of God with his Ministry, that tho' he wrought no Miracle, yet *Jerusalem* and all *Judea* went forth to him to be baptized of him. And Christ himself came to *John* to be baptized of him, that he might, as he told *John*, fulfil all Righteousness; the Righteousness of *John's* Ministration,

tion, as well as the Righteousness of the Law.

90. That Prophecy of Christ, *Mal. 4. 2.* *To you that fear my name shall the Sun of Righteousness arise, &c.* Zechary refers to in his Song, *Luk, 1. 76.* where he saith, *The Day-spring from on high hath visited us : Or the Sun-rise,* as the Greek word *ανατολη* doth import, *Levant & en haut.* French. And by *healing under his wings* mention'd by the Prophet, is meant, healing the People of their Ignorance and Errours, which Zechary expresseth by *giving Light to them that sate in darkness, &c. and guiding their feet in the way of peace, v. 77.*

91. The Moral Law considered *materially* is not opposite to the Gospel, for the duties of it are required in the Gospel, but considered *formally* as a Covenant of Life, and Righteousness, so it is opposite; and so the Apostle *Paul* doth argue against the Law in many of his Epistles. *Cameron. p. 76.*

92. A particular act of sin may consist with an habit of grace, but not a continued course of sin.

93. Our Saviour is said, *Heb. 9. 15.* to suffer death *for the redemption of the transgressions that were under the first Testament*; which is mentioned not exclusively to transgressions in Gospel-times, but to shew that all the Offerings and Sacrifices of the Law were not sufficient to Mens Redemption; if they had,
Christ

Christ needed not to have suffered death for them as well as for any other ; whereby it appears, that the sins of all the Elect committed as well before Christ's death, as after, did all meet together, and were laid upon him even from the beginning to the end of the World. *Behold the Lamb of God that takes away the sin of the World,* 1 John 29. from the beginning to the end of the World. And, *he hath laid on him the iniquities of us all :* Or made them to meet on him, Hebr. *Isa. 53. 6.*

94. The *Schoolmen* have a distinction of a two-fold Knowledge that Angels have of God ; the one is, the Knowledge of God as he is in himself, and the Knowledge of the Creatures in God ; which they call *Cognitio Matutina*, or a Morning Knowledge ; the other is, the Knowledge of God in, and by his Creatures, which they call *Cognitio Vespertina*, or an Evening Knowledge.

95. When the fire is first kindled, it makes the greatest smoke, so when the Grace of God first enters the Soul, the corruption of Nature most discovers it self. But as the fire increaseth, the smoke is diminished.

96. I have read of the *Egyptians*, that they built their dwelling houses weak and slight, but their Tombs firm and strong, intimating, that their stay would be short on Earth,

Earth, and the Tomb was a long home.

97. *Homo est inversus Decalogus*, what is Man but the Decalogue turned upside down: His corrupt Nature standing opposite to every commandment of the Law.

98. It was wise advice of *Socrates* to make the Images of their Gods of Wood and Stone, and not of Silver and Gold; to wean the hearts of the People from the adoration of them. It is good to prevent the occasions of Evil.

99. *Cæsar* would often say of the *Scythians*, that he found it as hard to find them out as to conquer them being found; they having so many secret places of retreat. So are the sins of the hearts of Men, as hardly discovered as mortified, which made *David* Pray *Psal. 139. last, Search me, O God, and know me, and try my heart and my reins, and see if there be any evil way in me, &c.*

Sin hath its retreats from the Lower to the Higher faculties of the Soul in the sins of Pride, Vain Glory, Envy Covetousness, &c. which are the High Towers, its *Arces*, or *Insipientia*, as the Apostle calls them, *1 Cor. 10. 5.* Where it secures, and fortifies it self. It hath also its Vizards and Disguises under which it doth obscure its self.

100. The Apostle in *Rom 8. 32.* argues from the greater to the lesser: *He that spared not his own Son, but delivered him up for*

us all, shall he not with him give us all things also? which one Illustrates by a pretty Similitude. If a Mother hath that Love for her Daughter, as to give her Jewels to adorn her, will she deny her Pins to dress her?

The Eleventh Century.

1. **G**OD promiseth in his Covenant of Grace to write his Law in the hearts of his People, not only in their Mind and Memories, by knowledge, but in their hearts by Love and Affection, to Love it and to Obey it, out of Love and Delight.

2. Whatever benefit the Angels have by the Death of Christ, it is certain the Devils have none; for he is said, *Col. 1. 20. to reconcile all things to himself, both in Heaven and in Earth, but not in Hell.*

3. At *Alexandria* in *Egypt* arose a certain Sect of Philosophers, call'd *ἐκλεπτικοί* such as *Potamon*, *Ammonius*, *Sotion*, *Seneca's Master*, who rejected not any Sect of Philosophers, nor applied themselves only to one; but chose what was good and solid in every Sect, and rejected the rest. And these were followed by *Pantenus*, *Heraclas*, *Clemens Alexandrinus*, *Philo*, and *Origen*, *Præfatio in Philonem*;

Philonem; a good Pattern for Students.

4. After God had framed and furnisht the World, he made Man, and brought him into the World *tanquam in συμποσιον & θεατρον*, *Convivium & Theatrum*; as unto a Banquet prepared for him, and a Theatre wherein he might behold the Infinite Power, Wisdom, Goodness, and Bounty of the Creator. *Philo. de Mundi Opificio*, p. 13.

5. He that forsaketh God, flies to himself, saith *Philo*, Ὁ ἀπὸ ἐποιδιδεχότων Θεὸν καταφεύγει εἰς ἑαυτὸν, and leaving God the universal mind, he leans to his own private mind and understanding. *Lib. 2. Leg. Allegor.*

6. It hath been an antient and probable Opinion, that the World should continue seven thousand years, and the last thousand to be a Sabbatical year, or a year of Rest to the Creation, when it shall delivered from its present bondage, alluding to the Creation of the World; and the Seventh-day Sabbath. And it is very remarkable what I have met with in Mr. Jo. Medes Computation of the World's Duration, that if you begin the Antichristian Kingdom from the deposition of *Augustulus* the last of the *Roman* Emperors, as many do, it will come to the end of its 1260 years allotted to it just at the end of the six thousandth year of the World's continuance; and after that succeeds Christ's Kingdom on Earth. *Medes Folio*, p. 734.
and

and then it will fall out in the year of our Lord 1736. which will be 44 years from this present year, according to this Computation of Time.

7. The Latines have a Proverb, *Ex quovis Ligno non fit Mercurius*. They mean, some men are not fit for some work. But it is also true, *Ex quovis Ligno fit Mercurius si digitus Dei sit Statuarius*. God can make any man fit for any work he calls him to. As when he made *Paul* of a Persecutor to become a Gospel-Preacher.

8. God under the Law required the first-fruits to be offered to him, which was, as *Beda* saith, to signifie that the beginning of Grace is from God; and condemns the *Pelagians*, *Qui primitias bonorum operum sibimetipsis tribuunt*. *Bede de Tabernaculo, Cap. 3.*

9. God commanded *Moses* to make an Ark, and four Rings in the four Corners, and Staves to be put into the Rings, and there always to abide. The Ministers of the Gospel are as these Staves to carry about the Ark, which was a Type of Christ, and they are continually to abide in that work. Or else these Staves were always to continue in the Ark, to be a caution to the *Israelites*, lest they any way provoke God to remove his Ark from them, for the Staves are in it, and it may be soon removed. *Bede de Tabernac. Cap. 4.* And therefore it is added, *1 King. 8. 8. There they are to this day.* F 10. The

10. The Cloven Tongues that fate upon the Apostles, *Act. 2.* might signifie either the Gift of Tongues, whereby they spake many Languages, or their Duty, rightly to divide the word of Truth.

11. It is not Tyranny, persecution, and the raging of the Pope, will expel the Gospel from us, but our cursed ingratitude, our weariness, and Loathing of the Gospel will I fear, banish it away, said *Luther, Colloq. Cap. 1. P. 9.*

12. When *Dioclesian* saw that by all his Cruelties against the Christians he could not destroy them, he left the Empire, and turned Gardiner. planted herbs, and pruned Trees, as *Luther* saith of him *Colloq. Chap. 1. P. 10.* Where he reports also, that *Charles* the Emperor raised a War against the States of the *Ausburg* Confession, and took *Frederick* Elector of *Saxony*, Prisoner, and the Lantgrave of *Hessen*, and not finding the success he desired, he resigned his Empire to his Brother *Ferdinand*, and betook himself to a private house in *Spain* and spent his days in sighing and sorrow.

13. Had I known, said *Luther*, what I now know, that People were such Enemies to the Word of God, I think ten horses would not have drawn me to the work I have undertaken; for I thought at first People had been only misled through Ignorance,

Ignorance, and Human Weakness, and would not have resisted the truth.

14. It was a strange speech of *Albertus* Bishop of *Ments*, who by chance lighting upon a Bible, which before he was a stranger to, and reading therein four hours together, one of his Council coming into his chamber, askt him, what doth your Highness with that Book? He answered, I know not what this Book is, but sure I am, all that is here written is against us: No wonder that the Papists forbid the Scripture to the People.

15. We usually call a thing that is feigned a *Chimera*; now a *Chimera* is the Name of a Monster that had the Face of a Virgin, the Body of a Lion, and the Tail of a Snake.

16. the Papists said that *Luthers* Doctrine was not from Heaven, because the People of *Wintemberg* where he many years Preached, were no more reform'd. We cannot judge of things by success.

17. That passage in *Psal.* 90. 3. *Thou turnest Man to destruction, and sayest, Return ye Children of Men,* *Luther* interprets to be meant of the succession of one Generation after another.

18. The *Venetians* in *Luthers* time were under a great Scarcity of Corn, and were forc't to send to the *Turks* for relief, who

sent them twenty four Gallies laden with Corn, and when almost arrived they were cast away, and sunk into the Sea before their eyes. *Luthers Colloq. Cap. 2. P. 40.* Thus our Earthly comforts often fail us in our times of greatest need.

19. The sins against the first table of the Law are greater than against the second; are of greater Guilt before God, tho' the latter are of greater Scandal before Man, whereupon the Sins of *Saul* were greater than the Sins of *David*, his Murder and Adultery.

20. The reason, saith *Luther*, why the Pope so stily upholds his Popish Worship, Doctrines and Service, is because the Devil hath shewn him the Kingdoms of the World and the Glory of them; *Colloq. Chapter 2. P. 60.*

21. As the cold usually is greater when the days lengthen, and the Sun draws nearer to us, so we often see that the coming of the Light of the Gospel to a People doth encrease their wickedness.

22. *Luther* tells a story of *Albertus* Bishop of *Ments*, who had a Physitian that was a Protestant, but for his preferment renounced his Religion, saying these words, *I will for a while set Christ behind the door, and when I am grown rich I will take him again.* But that night he was found in his bed with his

his Tongue as black as a Coal, and torn out of his mouth, and his neck wrung in twain. This I saw with mine eyes, said Luther comming from *Frankfort to Ments*, *Colloq. Chap. 4. P. 79.*

23. David Prays *Psal. 119. 66. Teach me good Judgment and Knowledge, O Lord, &c. in the Heb. טעם טוב* Good Tast. He prays that he might have Knowledge, by Tasting, and this he calls good knowledge, which doth affect the Heart, and inform the Mind, to distinguish betwixt Good and Evil : As the Tast doth of Meats.

24. The Pope hath advantage to Enrich himself above all temporal Princes, for he gets more Money by the Dead than by the Living.

25. The Emperour *Phocas* in the year 606 gave the Heathen Temple at *Rome*, called *Pantheon*, (because it was Dedicated to all the gods) to *Boniface* the Third, to make what use of it he pleased, and he dedicated it to All Saints and called it the Temple of *All-Saints*; whom the Papists Invoke, and worship as the Heathen did their *Demons*, or *inferior Deities*, Luther *Colloq. Chap. 7. P. 131.* So that the Idolatry of the Temple was only changed, but not removed.

26. Things necessary to Salvation are plain

in Scripture, according to the usual saying in Divinity, *In promptu & facili stat Aternitas*. That which is necessary to Eternal life may easily be known.

27. *Seneca* in his Epistle to *Lucilius* saith, before so much Learning came into the World, Men were generally better Men, and Lived better Lives, *postquam docti prodierunt, boni defuerunt, docemurque disputare, non vivere* We are taught to Dispute, well, rather than to Live well &c. But this is from the abuse, rather than the right use of Learning.

28. As the Devil is the Father of Lies, so Christ is the Author of Truth; So that *Austine* saith, when ever he found out the Truth of any thing, *id Domini sui esse agnoscit*, he acknowledges it as his Masters goods, *de doct. Christ. l. 2. C. 18*.

29. Church preferments have for the most part destroyed Church Piety. For after *Boniface* the Third had obtained of *Phocas* the Emperour to be called Universal Bilhop, *periit Virtus Imperatorum, periit pietas Pontificum*, saith the Historian; *vid. Jer. Tailor l. 3. P. 154. Ductor Dub.*

30. *Bradwardin* in his Preface to his Learned book *de Causa Dei* tells us, of a Dream he had in the night when he was about his Book in confutation of *Pelagius*; he thought he was caught up into the Air, and
Pelagius

Pelagius came and took hold of him, to cast him down Head-long upon the Earth, but he prevailed against him after much struggling, and cast down *Pelagius*, so that he brake his Neck, and he lay dead upon the Earth. Whereby he saith, he was much comforted and strengthened.

31. All good is attractive so far as it is seen and known: And therefore no Man can see God and Live: For the Sight of such an Infinite Good would draw the Soul so strongly to it, that it would leave the Body, to be United and Joyned to it.

32. *Pelagius* and his followers, who think the will of Man stands in need of no more but a Moral suasion to turn it to God, or make it cleave to him, suppose it to be in as perfect a state as in *Adam*, before his fall, for God then made use of Moral suasion to preserve *Adam* from falling, *Clarkson of free Grace. P. 55.*

33. And the same Author distinguisheth betwixt a *Pagan* and a *Christian* Morality. The former is like a May-Pole deckt with Garlands, or as the Mast of a Ship, with Flags, and Streamers; but the latter is like a Fruit Tree that hath a Living Root, and brings forth Fruit from it, *p. 64.*

34. And quotes again the saying of a great asserter of Free-will, when he was admonisht of his debaucheries said, *I am indeed*

a Child of the Devil to Day, but to Morrow I will make my self a Child of God. P. 80
 And thus what the Scripture doth attribute to Free-grace, Men attribute to Free-will.

35. *Debitum non redit in Deum*, is a true saying of Divines, God cannot be made a debtor to his Creatures.

36. The *Pelagians* will not allow God to have any immediate influence upon the will of Man, to move or draw it, but only to court it by Motives, Arguments, and Objects, set before it. And they say the Apostle means no more, *Phil. 2. 13.* And that God worketh in us to will only by proposing Arguments and Objects, to move us. *Bradward. lib. 2. Cap. 21. ad finem.* Their great Zeal to maintain the Liberty of the will made them to detract, from the Honour of Grace. Which puts me in mind of *Austine's* reflection upon *Cicero*, *ut homines faceret liberos, fecit Sacrilegos.* That he might make Men Free, he made them Sacrilegious.

37. We should therefore work out our own Salvation with Fear and Trembling, because *it is God that worketh in us, to will and to do, of his own good pleasure, Phil. 2. 12. 13.* The sense of our absolute dependance upon God, should check all confidence in our selves. and cause us to manage our whole Christian course with Humility, Trembling, and Fear.

38. It

38. It appears by that saying of our Saviour, *Luk. 24. 25, 26, 27. He Expounded to them, beginning at Moses, and all the Prophets, and all the Scriptures the things concerning himself* that all the Scriptures of the Old Testament do bear witness to Christ: Agreeable to the saying of Irenaus, *Ubique in Sacra Scriptura disseminatus est filius dei*: The seed of the knowledge of the Son of God is scattered in the whole Field of the Scripture.

39. *Arabia* that abounded with Mines of Gold and Silver, with Frankincense, Myrrh, and all manner of Spices was thence called *Arabia Fœlix*, *Arabia* the happy: How much more may Heaven be called *Fœlix*? But the World Judgeth of Felicity by external things.

40. When the Psalmist speaks, *Psal. 73. 28. It is good for me to draw nigh to God*, I find the seventy render it, It is good for me to be joyned to God, *ὁ ἐκλεκτός*; as the Wife is joyned to her Husband: For the Apostle makes use of this very word to express the Marriage Union, *Ephe. 5. 31. And that the Psalmist may allude to this Union is probable by what he said in the ver. before, Thou wilt destroy them that go a whorin g from thee.*

41. *Omnis vita gustu ducitur*, is a true observation, all Living Creatures are led by their Taſt, there is a Natural and Sensitive
Taste

Tast, a Sensual and Sinful Tast, a Rational and Divine Tast; and all Tast hath influence upon the Creatures motions, and the Soul hath its Tast as well as the Body.

42. In all the operations of God *ad extra*, goodness moveth, wisdom guides, and power executes.

43. The Trinity is not so discernible in the work of Creation, as of Redemption, because God Created the World as one, but Redeemed it as three in one. As in the Incarnation the Father appointed Christ a body, the Holy Ghost formed it, and the Son assumed it, and at his Death, the Father delivered him to Death, the Son doth undergo Death, and the Holy Ghost raised him from Death, &c.

44. The Psalmist in *Psal.* 47. 3. speaking of Christ's Kingdom saith, he shall subdue the People under us, and the Heb. is *יִכְבֹּד*, He shall speak the People under us, which may relate to the conquest made upon the Gentiles by the Preaching the Gospel,

45. The right order of the Soul lies, in keeping it self above that which is below it, and keeping it self below that which is above it.

46. The *Pelagians* that were great exalters of the Power of Nature seem to have borrowed their opinions from some of the ancient Philosophers, who said that the seeds of all
Virtue

Virtue were found in Nature, So the Stoicks.

47. The Poets feign of *Amphion* that by playing on his harp he drew the stones together that built the City of *Thebes*, which may be an Emblem of the Gospel which by the voice thereof in the Ministry draws People together, to build the Church of God.

48. *Chrysoftom* was so highly offended with *Epiphanius* for condemning the writings of *Origen*, and exposing his Errours in the Synod of *Constantinople* that he wisht *Epiphanius* might never, return home alive into his Country, and *Epiphanius* wisht that *Chrysoftom* might be cast out from his Bishoprick. And both fell out accordingly, *Jac. Cornarius Prefat ad Epiphan.*

49. It's well known that the Letter (I) is the tenth Letter both in the Greek and Hebrew Alphabet, and is the first Letter in the Name of *Jesus*, and *Epiphanius* thinks, that God had respect to this in appointing the truths to be Sacred to him under the Law, as a Figure of Christ who is called *Jesus*, the tenth Letter in the Alphabet being the first Letter of his Name, *Epiphan. lib. 1. Tom. 1. de hares.*

50. If Men are made good or bad, wise or unwise by fate, and fatal necessity, to what end is Learning, instruction, Counsel
to

to make Men Wise or Good? As *Epiphanius* argues against the *Stoicks*, *Ibid.*

51. Among other Sects of the *Jews* there were those that were called *Hemerobaptists*, who thought it necessary to their Salvation to be baptized every day, as their Name imports, to wash away the sins of every Day; whom *Epiphanius* mentions the seventeenth Sect among the *Jews*. And in a spiritual sense we ought all to be *Hemerobaptists*, to wash our selves Daily in the Laver of Regeneration.

52. The *Herodians* that we read of in the Evangelists are thought to be so called from their asserting *Herod* to be the *Messias* that was to come; grounding it upon that Prophecy, *that the Scepter shall not depart from Judah, &c. Until Shiloh come*: And they say it was not departed until *Herod* that was an *Idumean* was made King of the *Jews*.

53. Before the Disciples were called Christians at *Antioch* they were called *Nazarenes*, from *Jesus of Nazareth* whom they followed, and therefore *Paul* was accused to be a ring-leader of the Sect of the *Nazarenes*, *Act. 24. 5.*

54. The *Seraphims* cry, *Isa. 6. Holy, Holy, Holy, Lord God of Hosts*; to shew the Trinity of persons in the Godhead, and their personality also; and the Unity of the Godhead; being all called, *the Lord of Hosts*, *Epiphanius lib. Anceratus.*

55. And

55. And I shall remark one strange passage that I meet with in the same *Epiphanius*. He tells us that *Joseph* was an old Man when he Married the Virgin *Mary*, and that he had a Wife before, of whom he had four Sons, and two Daughters which are those mentioned, *Matt.* 13. 54, *Mark* 6. 3. And that the Virgin *Mary*. was cast upon him for a Wife by Lott. It being a custom among the *Jews* to consecrate the Males and Females of their first born, to God in the Temple. And those that wanted Wives would come thither and cast lots upon the Virgins, which, should be their Wife. And the Virgin *Mary* fell to *Joseph* by Lot, *Epiphanius. ibid* P. 560.

56. The days of the Martyrs Death were called by the Ancients *Natalitia*, or their birth days. Their Death putting an end to one Life, but beginning another.

57. The Papal Chair hath been as fatal to some Popes as *Eli's* Chair; who fell thence, and brake his Neck.

58. It is an Act of great Charity to make use of our own danger to prevent mischief to others. As *Maud* Queen to *Henry* the First, escaping the danger of her Life, at *Stratford* Bridge, caused the building of that strong and Beautiful Bridge that is now there, *Fuller's Worthies.* P. 34.

59. The

59. The diffension betwixt *Paul* and *Barnabas* mentioned, by *St. Luke*, *Acts* 15. 39. Is called by him, *παρεξυσμους*, a paroxysme, which is a word he might borrow from his own Profession, being a Physician. For several Diseases have their paroxysmes, as Physicians observe and speak.

60. He whose sinful flesh is mortified, and who is Spiritually circumcised, hath the Covenant of God in his flesh, as *Origen* doth allegorically interpret that word of God to *Abraham*, *Gen.* 17. 13. *My Covenant shall be in your flesh*. And the Instrument that doth thus circumcise Men, as he saith, is the Sword of the Spirit, *Homil.* 17. *decircumcisione Abrahae*.

61. It is very remarkable, the several Tryals God called *Abraham* to, and how well he acquitted himself under them all. The first was calling him out of his own Countrey, and Fathers house, to go unto a strange Land, not knowing whither he went, *Gen.* 12. 1. The next was, that when he came into the Land he presently meets with a grievous Famine there, so that he was fain to go thence into *Egypt*, *Gen.* 11. 10, 11. The third was, that he had not a foot of Land given him there all his days, that he was put to buy a little piece of ground to Bury his Dead, *Gen.* 23. 9. The fourth

fourth, was tho' God promised him to make him a great Nation, yet his Wife *Sarah* continued Barren till she was past Child-bearing. The fifth was his sending *Ishmael* out of his House with *Hagar* his mother, to wander in the Wilderness; which is said to be a thing very grievous in *Abraham's* sight, *Gen. 21. 11.* But the last and greatest was Gods commanding him to offer up *Isaac* the Son of the Promise, in whom he told *Abraham* his seed should be call'd, and all Nations blessed in him, *Gen. 22. 1, 2, 3. &c.* And this God told him of three days before he was to do it, and to do it with his own hand, which was a further tryal. And his Faith and obedience did persevere under all these tryals.

62. In the building of an House the higher you raise the roof, and the lower you lay the foundation, the greater distance is betwixt them. But it is not so betwixt God and Man, for the higher Man exalteth God, and the lower he debaseth himself, the nearer are God and Man to one, another.

63. If you keep that Bread and Wine that hath been Consecrated in the Lords Supper for some time the Bread will mould, and the Wine would become sharp and aigre, which is an Evidence against the Papists that the Bread and Wine after Consecration

secration retain the Nature of Bread and Wine still, and are not transubstantiated into the real Body, and Blood of Christ, *Perkins*, order of causes of Salvation, &c P. 76.

64. Christ coming to redeem fallen Man, was made under the Law, and so was under the same obligation to the Law, as Man was under in his fallen State, which was not only to give Obedience to the Law, but to suffer the penalty of the Law being broken; which seems to make Christs active and passive obedience, both necessary to our Justification. *Perkins Ibid. P. 81.*

65. It's recorded of *Leonides* the father of *Origen* that he would come into his Sons Chamber when he was asleep, and uncover his Breast, and Kiss it as a Sacred Sanctuary, and Temple of the Holy Ghost, adorned with rich Grace, and Learning, *lib. Origenianorum.*

66. These Shell Fishes in which are found Pearls, they open themselves at certain times to receive the Dew of Heaven, and the Dew they receive from a clear Air, makes the Pearl more bright and radiant. So the Dews of Divine grace that descende from Heaven doe purifie the Souls of Men. *Origens Comment. in Mattheum. P. 211.* And we should open our Souls to receive them.

67. An

67. An Atheist is worse than an Idolater For the one runs from one God to many Gods, but the Atheist from one God to none at all. *Charnock of the Existence of God* P. 3.

68. The notion of a Deity is so rooted in Human Nature, that a Man must put off Humanity who puts off Divinity: And would Mankind own and hold this Notion that creates fear and torment in their minds and is so opposite to their Fleishly Interest if they could possibly shake it off? *Ibid.* P. 9.

69. God made *Adam* in the Evening of the Sabbath that he should begin his Life with the worship of his Creator, say the Jews.

70. If we see an Errour in the hand of the Clock, it is because there is some fault in the Spring or Wheels of the Clock. So the Errours of Life Spring from some Distemper of the Heart.

71. Many men Study the knowledge of God, and have delight in it, but it is in the Act of knowing, not in the object: And delight to Study the Scriptures not as a rule, but to encrease knowledge, which is delightful to the mind. The light of speculation is pleasing when the light of conviction is grievous.

72. The Devil through his pride de-
G firing

firing Empire and dominion in the world, made, him seek to bring sin into the World, for then he knew he could not have Dominion.

73. When the Apostle speaks concerning Christ, *Phil. 2. 6. Who being in the form of God, thought it not robbery to be equal with God*; a Learned Man thinks that he had respect to the sin of our first Parents who aspired to be like God, and equal with him, which was robbery in them, but not in Christ, being by Nature equal with God. And that Christ to take away the guilt of their sin, he made himself below God who was equal with him. Dr. Jackson.

74. The Vine-dressers in *Francia* do set up St. *Urban* for their Saint whom they invoke, that they may have a prosperous Vintage. And for that end they consecrate a Day to him every Year. And if the day prove clear, and seasonable, they Honour his Statue, and Drink Healths to it, but if it be otherwise, they cast Dirt upon it with Indignation. Thus do some Men deal with God himself, they will Honour him when his Providence smiles upon them and they Prosper. But if otherwise, they are ready to cast harsh Censures upon God and the course of his Providence.

75. It

75. It was a wicked Argument that *Hamor* used to the *Sechemites* to be circumcised as the *Israelites* were, *If every Male among us be circumcised as they are circumcised, shall not their Cattle, and their Substance, and every beast of theirs be ours?* Gen. 34. 21. 22. So many Men take up a Profession of Religion for wicked and Carnal ends.

76. When *Paul* preached at *Athens*, it's said, the *Epicurians* and *Stoicks* encountred him, *Acts* 17. 18. Tho' these two Sects of Philosophers differed much in their Sentiments and Opinions, yet both joyn'd together against the Gospel.

The one placed Mans chief happiness in pleasure, the other in virtue, the one in the Indulging the sensual appetite, the other in Subduing it. The one set up a sensual self, the other a moral self, but the Gospel doth cast down both; as it doth condemn all *Epicurian* sensuality and all that self-sufficiency which the *Stoicks* did assert and plead for.

77. To prefer the Creatures before God, from whom they receive all their excellency and goodness, is to prefer the Copy before the Original, and the picture before the Man represented by it.

78. The sins of Man against God seem to be greater than of the Devils. For the one Rebels against a God that exerciseth

upon them a vindictive justice, the other against a God who loads them with his daily mercies and benefits,

79. The Apostle speaks of the Heathen that *they changed the Glory of the incorruptible God into the Image of a Corruptible, man of Birds, four footed Beasts and creeping things.* They first debated God in their minds, by changing his Glory into the Image of a Man, which was their first Idolatry, but afterwards debased him more and more, till they came to change his Glory into the Image of creeping things, the vilest of Animals. Thus the contempt of God grows upon the minds of Men. And Idolatry will by degrees debase the Soul of a Man, and debase God to the Soul more and more.

80. God had no rest in the works of Creation untill he had made Man, and Man can have no rest in any of those works, till he ascend to God.

81. The glory of the *Jewish Priesthood* was much obscured and clouded before it was abolished. For when *Herod* was made King of the *Jews* by the *Romans* he regarded not the right Line of Succession, but put Strangers and Men of a base and low degree into the Priesthood. And took the sacred garments of the high Priest into his own Custody. And made the holy anointing

to cease : Wherein the prophecy of *Daniel* was fulfilled of Sealing up the *Vision*, and *Prophecy*, and the Holy anointing. *Dan.* 9. 24. *Euseb.* *Eccles. Hist.* 1. 5. C. 6.

82. Men of corrupt minds have sought to find out, what they could, of errors and falshood in the Holy Scriptures. Among other things they object that in the *Genealogy* of our Saviour, *Joseph* the reputed father of Christ is in *Matt.* 1. 16. said to be begotten of *Jacob*, and in, *Luke* 3. 24. He is said to be the Son of *Hely*. But here is no falshood. For *Jacob* being the natural Son of *Marthan*, *Marthan* dying *Melchi* Married his Mother, by whom he had *Hely*: So that *Hely* and *Jacob*, were both Brethren by the same Mother, tho' not the same Father. But *Hely* Married and left no Children, and *Jacob* his Brother took his Wife, and by her had *Joseph* the Father of Christ. So that *Joseph* was the Natural Son of *Jacob*, but legally the Son of *Hely*. And so both the Evangelists agree. *Jacob* begot *Joseph* as *Matthew* writes, and yet he was the legal Son of *Hely* as *Luke* writes.

83. God seldom suffers prodigious wickedness to go unrevengeed in this Life. As *Josephus* writes of *Herod* who committed that Barbarous murder upon Innocent

Children : That his body was filled with Ulcers, Swellings, and inflammations, whereby he was in excessive pain and torture till he died. *Bell Judaic. l. 1. C. 21.* As also *Antiq. Judaic. l. 17.* And Pilate that condemned Christ murdered himself. *Euseb. Eccles. Hist. l. 2. c. 7.*

84. The Apostle in 1 Cor. 10. 6. doth caution the *Corinthians*, not to lust after *Evil things* as the *Israelites* did in the wilderness. And yet these *Evil things* were things in themselves lawful, as Water, Bread, Flesh. But their immoderate, and inordinate desire of them made them become *Evil* : So things in themselves Lawful and good may become *Evil* to Men by Lusting after them, or by an *Evil* use of them may become snares to them.

85. *Philo* in his Book *De vita Contemplativa* mentions certain Religious People living in *Egypt*, especially about *Alexandria* who devoted themselves to an holy and abstemious course of Life, so that they would neither Eat or Drink till the Sun was set, as thinking the dark part of the day to be most convenient for the things of the Body, and the day light for the things of the Soul. And these People consisting both of Men and Women, *Philo* Stiles them *Cultores* and *Cultrices*. And *Euseb.* affirms of them, they were such

such as had received the Christian Religion Only the Name of Christian was not yet used by them, or made known unto them, *Eccles. Hist. l. 1. c. 16.*

86. The Question which the chief Captain put to St. Paul, *Acts 21. 38. Art not thou that Egyptian which before these days madest an Uprore, and leddest into the Wilderness four thousand men that were murderers.* May referr to the story which Josephus tells us of a Certain Egyptian who pretending himself a Prophet, drew together many Thousands of People after him, whom he brought out of the Wilderness unto mount Olivet to take the City Jerusalem; against whom Felix the Governor raised an Army, and scattered and destroyed them, *Euseb. Eccles. Hist l. 2.* Such Opinion had the blind World of this Great Apostle, whereupon he tells the Corinthians, *I Cor. 4. 9. For I think that God hath set forth us Apostles last, as it were appointed to death, for we are made a spectacle to the World, Angels and Man: And, v. 13. We are made the filth of the World and the Off-scouring of all things.* Reckoned as Ring-leaders of Sedition and Murders.

87. It doth seem by the Eighth Canon of the the first Nicen Synod, that the Bishop of Jerusalem had then the Precedency above the Bishop of Rome, and all others. Which runs thus, *Ut*

Episcopo Hierosolymorum antiquitus tradita honoris prerogativa servetur. That the Bishop of Jerusalem may keep his ancient prerogative. *Ruffin. Eccles. Hist. l. 1. c. 6.*

88. Of the three hundred and Eighteen Bishops that assembled in the *Nicen Council* there were only five that would not subscribe the *Nicen Creed*, but took part with *Arius*. And I find their Names set down by *Socrates Scholasticus*, which are these: *Eusebius Nicomediensis*, *Theognis Nicenus*, *Maris Chalcedonensis*, and *Theonas*, Bishop of *Marmarica*, and *Secundus* Bishop of *Petolemais*, *Socrat. Eccles. Hist. l. 1. c. 8.* And yet after this how did *Arianism* spread for a time in the *Roman Empire*, which gave occasion to that Known saying, *Totus Orbis Factus est Arianus*. The whole World is become *Arrian*. Whereby there arose an intestine persecution, against the true Church acted with as great Cruelty as that under the Heathen Emperours, *Vid. Socrat. lib. 2. C. 27, 28.* And yet after all the Truth did Spring up again. *Magna est veritas & prevalebit.*

89. Because there was so much contention about the Word *ὁμοούσιος* in dispute with *Arrians*, about the Eternal Generation of Christ therefore the Synod of *Sirmium* thought meet to lay it aside partly because the Greek word is not found in Scripture,

tures, and partly because the eternal generation of the Son of God is a mystery that none can understand, alluding to what is said *Isa. 53. 8. who shall declare his generation. And no Man knows the Father, but the Son, and no Man knows the Son but the Father, Matt. 11. 27. Socrat. l. 2. Cap. 30.* where the thing is maintained we need not dispute about words.

90 *Arius* which caused so much trouble in the Church was a Presbyter in the Church of *Alexandria*, and *Theodoret* tells the reason of it was, because he did *presidendi Cupiditate fure*, and envied *Alexander*, because he was made Bishop of that Church, and not himself, *Eccles. Hist. l. 1. C. 2*

91. Christ's Love to his People exceeds in strength and Vigour, that which he receives from them: For their Love is but a reflection of his to them. And the rule in *Opticks* is, *Radius reflexus languet*. The reflex Beams are *Languid*

92. If God, which the *Socinians* deny, had not a Certain foreknowledge of Contingent things, he should have new knowledge daily arise in his mind, which cannot consist with his immutability. And his counsels might be defeated in his Government of the World, *He doing all things according to the Counsel of his will, Ephe. 1. 11.*

93. The

93. The high Priest under the Law had several precious stones in the Breast-Plate which he wore upon his Breast, to type out the several graces that were in the Heart of Christ, for those stones had all their several Virtues significant of those graces.

94. We read in, *Gen. 31*. That *Rac he* when she came away with *Jacob* from her Father *Labans* house, to go into a strange Countrey, she took her Fathers Images, called *Teraphim*, and carried them along with her. It may be it was, because she thought thereby to make her Journey safe and prosperous, or to carry the Religion wherein she was Educated along with her. For *Laban* called these Images his Gods, *v. 30*. And seems more concerned for the removing of them from him, than of his Daughters, and their Children, and all the Cattle and Substance that *Jacob* carried away with him. Such Zeal had he for a False Religion.

95. Before *Jacob* went to *Bethel* at Gods command, there to meet with God, he buried these false Gods under an Oak by *Shechem*, *Gen. 35. 4*. As also the Earrings that were in the Ears of any of his household; either because in these Earrings there were Images of their false Gods, or else they might be afterwards abused

abused to Idolatry. And this may teach us to put away all Idols out of our hearts, when we make our approaches to God: and to cleanse our Hands and Hearts, as he required of all his household to be clean, and change their garments before he went to *Bethel*, *Gen. 35. 2. 11.*

96. It was a strange speech of *Constantius* the Emperour who favoured the *Arians*, concerning *Athanasius*, when *Liberius* came to the Emperour to speak in his behalf, he said, *Nullam sibi victoriam gratiorem futuram quam si esset Athanasius, oppressus.* No Victory would be so pleasing to him, as to see *Athanasius* suppressed. *Theodoret de Athanasio.*

97. It is a remarkable story that *Sozomen* tells of one *Maris* Bishop of *Calcedon* that came to *Julian* the Apostate to reprove him of his Apostacy and Atheism, and being a blind Man was led by the hand into his presence. What, said *Julian* to him in way of derision, cannot your *Galilean* God, meaning Christ, cure you of your blindness? To whom *Maris* replied, it's well that I am, blind, that mine eyes may not see so wicked an Apostate. *Sozom. Lib. 5. C. 4.*

98. *Solomon* in the 8th of the *Proverbs* speaks of Wisdom as of a Person rather than an attribute of God, for rejoycing
and

and delight are attributed to it, v. 31. *And who is said to be present with God when he made the World, v. 27. 28. And, v. 30. Then I was by him as one brought up with him.* The Hebrew word is מְדַבֵּר, which some Interpret, a *Skilful artificer*, or one brought up with him in *Skilful Knowledge, Nutritius Scientia*, so the word is rendred *Cant. 7. 1. a Cunning workman*. And so may be applied to Christ who is that *Eternal Wisdom* by whom as by a *Skilful Artist* God made the World. And to which Hebrew word answers the Greek words τεχνίτης and δημιουργός, used by the Apostles, *Heb. 2. 10.* And by *Plato* and other *Heathen Philosophers* when they speak of the *Creation of the World*: And which denotes, that *Curious Skill, art and wisdom*, whereby it was made; and doth not countenance the *Arian* Opinion, that God made Christ first, and then by him made the World, corrupting the Text, *Prov. 8. 32.* As the *Arians* did.

99. Mans Government cannot extend beyond his Knowledge. And therefore cannot reach to the Hearts, Thoughts and Consciences of Men so that as Mens Laws cannot immediately bind the Consciences. so they cannot give a *Noli prosequi* to the dictates of Conscience or a *superseedeas* to its Executions.

100. We read in, *Jer. 50. 21.* of a
Land

Land called the Land of *Merathaim*. Hebrew, a Land of Rebels. So is *Babylon* called, and so may any wicked Nation, be called, God being styled the King of Nations, Jer. 10. 7. Wickedness may be called Rebellion, which is a wrong to Gods Authority, though it cannot reach his Essence or Being.

Thus I have made good what I exprest in the Title of the Book, of adding Three Centuries to the former. But sometimes Men are better than their word, and so shall I. And herein imitate *Retailers*, who sell Commodities either by Number, Weight or Measure, and add a little by way of overplus. So Let the Reader take these following Sentences.

1. It is a wrong to the Donour not to use his gifts according to his mind and will As when Men have Estates and consume them by Prodigality; and with-hold the relief of the poor by Covetousness, or cannot use them for their own necessary support through a sordid penuriousness.

And when men have Natural Parts and use them to exalt themselves, or to ridicule Religion, and true Piety, &c. By these things we wrong God the Donour, so he that takes from others what God hath given them doth wrong God as well as Man.

2. When

2 When the Seventy two Interpreters had finisht the Translation of the Old Testament, *Ptolomy* the King askt *Demetrius Phalareus* his Library keeper why there was no mention made of this Book in *Solon*, *Lycurgus* and other Heathen Law-givers. He answered because this Book being from God, none durst venture to insert any thing of it into their own writings, nor mingle Divine and Humane writings together lest they prophane them. As one *Theopompus* was struck with a Phrensie, and one *Theodorus* with blindness for attempting to adorn their Heathen writings with some passages out of the Holy Scriptures *Pietro Miscel. Part. 4. C. 5.*

3. Concerning the Translation of the *Septuagint* I have met with several opinions. First, that they Translated only the five Books of *Moses*, when they were in *Egypt*, and added the rest after their return. Secondly that when, they were in *Egypt* they were all parted from each other in several distinct Cells, so *Justin Martyr*. That they were two and two in a Cell, so *Epiphanius*. That they all were together in a Common Hall. So *Hieron* from *Aristaus*, and *Josephus*; which seems most probable.

But all agree that it was put by *Ptolomy* into his famous Library at *Alexandria* consisting

sisting of 400000 Books, some say 1800000, and was afterwards burnt by *Julius Caesar* in his War against *Pompey*, the fire burning his Navy in the River, took hold of this Library placed near the River. And that this Translation was 260. Years before the coming of Christ; and better known to the Jews than the Hebrew Bible: And a good Preparative to the calling of the Gentiles.

4. There was a strong Fort built near the Temple upon mount *Sion* for the defence of it: To which the Psalmist alludes *Psal. 48. 13. Mark ye well her Bulworks, &c.* And is mentioned by *Aristaus* in his History.

5. After *Ptolomy* had furnished his Library, with so many Thousand Books, *Aristaus* told him, it was but a poor Library, being without the Sacred Volume of God, the Book of Books, the holy Scripture. So is all knowledge but poor knowledge without the right knowledge of God revealed in his Word

6 *Demetrius Phalaræus* was a great *Athenian* Orator and so esteemed by the *Athenians* that they erected many Statues to the Honour of his Name; but upon some dislike they sent him away, and threw down his Statues, To which he replied, *They have thrown down my Statues, at Virtutem no^s everter^e*

everterant. They have not thrown down my virtue for which they built these Statues Deog. Laert vit. Demetrii; The true accomplishments of the Soul will abide when all outward Honour fails.

7. When that holy love and light wherewith God Created the Souls of Men, were expelled by sin, and which maintained Gods regiment in the Soul, the sensual appetite did as it were by course come into the Throne, and exercise Dominion over the whole Man. And what there is found of moral vertues or good nature in any Man that restrains sin, it is not from the first Covenant, or natural Generation, but from that common mercy, and goodness, that God vouchsafeth to the whole World upon the account of Christ.

8. The Subject of *Nahums* Prophecy is to denounce Judgment against *Nineveh*. And he begins his Prophecy by telling *Nineveh* that God is slow to anger, Cap. 1. v. 3. And so the City had experienced. For it it was about 135 years since *Jonah's* Prophecy against it as *Ribera* computes it from the Years of the Reign of the Kings of *Judah*.

Upon their repentance God
 Ribera in
 loc. deferred his anger so long. And
 P. 359. it is added next in the Prophecy,
Great in Power. For it is an act
 of Gods Power to restrain his anger under
 all the provocations of Men. As God
 is

is said to make his Power known by enduring the vessels of wrath, *Rom. 9. 22*, So *Moses* praying for Gods pardon, saith. *Let the Power of my Lord be great, Num. 14. 17.* And he is styled, *Nahum 1. 2.* The Lord of Anger, *הַמֶּלֶךְ הַמֵּאֲרָר* It being an Act of Power to restrain it.

9. As Gods delaying his promises is not slackness to his People, *2. Pet. 3. 9.* So delaying his punishments to the wicked is not from stupidity, as if God was not sensible of their provocations: As the Psalmist seems to intimate, *Awake, why sleepest thou, O Lord? Psal. 44. 23.*

10. God hewed *Israel* by his Prophets before he cut them down by his Judgments, *Hos. 6. 5.*

11. God warned the old World by eight Prophets before the flood came. For so we should read the Text, *2 Pet. 2. 5.* *He saved Noah the eighth Preacher of righteousness. Beginning at Enoch, in whose days it was begun to call upon Men in the Name of the Lord.* As the words may be read, *Gen. 4. 26.* that is, to call Men to repentance: as the word *קָרָא* is used to that sense, *Prov. 1. 21.* which is here in the Text.

12. When the Church of *Israel* fell to Idolatry, she divorced her self from God, and ceased to be his Wife, and so God ceased to be her Husband. And therefore

H

it's

it's first said, *Hof. 2. 2. She is not my wife, and then, Neither am I her Husband.* God did not put her away, before she divorced her self

13. The longer God is whetting his Sword by patience to sinners, the sharper will be its edg, and he doth the more exercise patience in this World, because it is the only time wherein it will be manifested. And until the time of Gods patience is expired to sinners, it is a defence to them but when it is past, this defence is taken away; as it's said of the *Amorites, Numb. 14. 9. Their defence is departed from them, now their sins were full, and the time of patience expired.*

14. Some have probably thought that the mystery of the Trinity is signified in *Aarons blessing the People, Numb. 6. 24, 25, 26. The Lord bless thee, and keep thee: And blessing belongs more directly to God the Father.* And our Saviour saith, *John, 17.*

11. Father, keep through thine own Name, &c. The Lord make his face shine upon thee, and be gracious to thee: And it is by Christ the Son that the face of God shines upon any, 2 Cor 4. 6. And all grace is more immediatly from Christ: The grace of our Lord Jesus Christ be with you, 2 Cor. 16.

23. *The Lord Lift up the Light of his Countenance upon thee, and give thee peace.* Which is the more

more immediate work of the Holy Ghost, to shed abroad Gods Love in the Soul, *Rom. 5. 5.* And to speak peace to it. So that he blessed the People as the Apostles were to baptize, In the Name of the Father, Son, and Holy Ghost. And the Apostle doth often send his benedictions to the Churches from the Father, Son, and Holy Ghost, *2 Cor. 13. 14, &c.*

15. When *Wickliff* arose, and complained for want of Preaching, then *Arundel A. B. of Canturbury* in a new Provincial Constitution, Authorized other preachers besides parochial Priests, as *Mendicant Fryers*, who were to preach not only in Churches, but in *Plateis Publicis*, in publick streets. *Vid. Linwood. F. 156.* This seems to be a Preaching Christ out of envy, *Phil. 1: 15.*

16. In the time of Popery, at Ordination, the Ministers had delivered into their hand *Calicem & Patinam*, a Cup and a Dish, with these words, *Accipe potestatem offerre Deo Sacrificium*, but since the reformation a Bible is put into their hands, saying, Take thou Authority to Preach and Minister the Sacraments. The Sacrifice of the Mass being exploded, no wonder the old form is changed, which said, Take thou Power to offer a Sacrifice to God.

17. The Sacrament of Confirmation

was called in time of Popery by a Council held here in *England* in the time of Henry the Third *Sacramentum pugnantium*, a military Sacrament, as if they entred a combat then, with the Powers of darkness, the Flesh, the World, and the Devil, (which they had renounced in their Baptism,) and now voluntarily ingaging themselves to it: What is good in Popery Protestants do not oppose; but cannot allow of more Sacraments than Christ hath Instituted.

18. If the *Jews* had altered the Hebrew Bible, and corrupted it in any material point as some affirm, would not our Saviour have reprov'd this as he did other corruptions among them? But he bids them search the Scriptures, the Scriptures as they were then extant. And it's well known they had a wonderful Zeal to keep them from any alteration, even in a letter. And the care and diligence of the *Masorites*, herein is well known. So that our Faith need not be shaken about the integrity of the Hebrew Bible. Besides, did not the Apostle tell *Timothy*, *That the Scriptures would make the Man of God*
 2 Tim. 3. perfect, and thoroughly instructed to
 16. 17. every good work? Which is a further argument for the purity of the *Hebrew Text* in the Apostles time.

19. *Melancthon* in the Third Book of his
 Chronicles

Chronicles in the Life of *Domitian* quotes this story out of *Irenaus*, that *St. John* coming into a Bath at *Ephesus*, he there saw *Menander* with others of his opinion, who were uttering blasphemies against *Christ*; whereupon the Apostle presently withdrew from the house, as fearing it would fall upon their heads. And no sooner was he withdrawn, but the house did fall upon the head of *Menander*, and slew him and his company.

20. Some have sought to prove that the *Israelites* kept the Sabbath in *Egypt*, from *Exod. 5. 4*. Where *Pharaoh* chides *Moses* and *Aaron* saying, *Wherefore do ye, Moses and Aaron, let the People from their work? And, v. 5. You make them rest from their burdens* וְשַׁבְּתוּם Or, Sabbatize from their burdens. By causing the People to keep the Sabbath; As they would interpret the Text.

21. *Xerxes* burnt down the Temples of *Greece*, because he thought it a dishonour to shut up the Gods within walls. *Oldendorp. Interpr.* upon the Twelve Tables C. 2.

22. It was one of the Laws of the Twelve Tables, *Ne ulla vitiorum Sacra Solennia obeunto*. That no Solemn Sacrifices should be used and performed to vices; which it seems had been practised by the *Romans*, and which the Apostle intimates in,
Rom. 1.

Rom. i. 26. 27. Where he speaks of their uncleanness which they practised even in the worship of their Gods. For that he speaks of in the Chapter. But they approved of building Temples, and offering Sacrifices to Virtue, that those that had those virtues might be esteemed to have something of a Deity dwelling in them, and worthy of Divine honour after their Death. *Oldendorp. Cap. 3.*

But having added all this as an overplus I think I need add no more; and may without dishonour come to a Non-plus: That is, no more at present.

F I N I S.

E R R A T A

Small Errata as I shall not take notice of which may easily be seen and Corrected by a Judicious Reader, but only these two, which do quite marr the Sence and Sentence.

Pag. 75. l. 24. *Instead of truths, r. tenths,*
 pag. 82. l. 3. *instead of then r. else:*

